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gendertrash

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gendertrash (ISSN 1198-8419) is published 4 times a year & gives a voice to gender described people, who have been discouraged from speaking out & communicating with each other.

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cartoon by Marie Alexandra



You can pick up *gendertrash* at:

Baltimore, MD

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241 W. Chase Street

Boston, MA

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1625 Connecticut NW

We're always looking for new bookstores, gender boutiques & other gender-positive establishments to carry *gendertrash*. If you are one of those or know of a place that might sell *gendertrash*, please contact us at: (416) 929-2350.

Submissions: We welcome transsexual (both fm's and mt's), transgender and intersexed people to send us photos, drawings, poetry, essays, cartoons etc. Gender-positive genetics are also encourage to submit. You can submit a written piece on either a 3.5 or 5.25 floppy disc (IBM format, HD DS). Submissions may also be typed or handwritten, but should be double spaced & must be legible. Include your name, address and phone number. Put your name and the title of your piece on every page. Mention if your piece has been published somewhere else. Please, for Christina's sake, include a brief bio so that we and our readers can know a bit more about you and the colour of your underwear. Also include a picture if possible (mention who took it) or any other kind of artwork to accompany your piece. Anonymity can be preserved, just tell us the pseudonym you want to use. Submission does not necessarily include publication. Submissions are all subject to editing for length and clarity so don't freak out too much about grammar and spelling. We'll try to repair it the best we can. Don't forget a S.A.S.E. if you want your material to be returned.

letters...

Thanks, thanks, thanks...

Thanks for your latest issue - it was great! Excellent articles - very intelligent - and nice lay out. I was most impressed!

Yrs
Carl Alessi
St Clair, PA

More thanks, questions & comments...

Xanthra -

I finally picked up your zine and loved it. I also saw you and Jeanne B. at the Euclid [last year] and loved that too. I am a dyke who does lesbian and gay history and was wondering:

- did you know that the real first Canadian ♀ doctor was a woman who passed as a man? and so was the first woman member of Parliament...

- I was wondering, do butch and fem dykes fit into/under your umbrella? I mean women who adorn themselves according to one particular gender, be it male or female, and still identify with their biological sex?

Another interesting comment I have is that it is interesting that you have a feminist consciousness unlike the majority of the gay male population - I hope you find the kind of empowerment I, and many other women have found, by seeing the world thru feminist-coloured glasses, and I feel a greater kinship to your community for it.

Thanks, and I look forward to your next issue.

Elise Chenier
Toronto, Ontario

Our response:

Thank you for your letter.

To answer your first question - no, we weren't aware of the first Canadian ♀ doctor or first member of Parliament being "passing women". But we wonder if they really were women or just FTM transsexuals or transgendered people living in earlier times. We believe that many people from the past who have been labelled as "passing women", were not women at all. They have just been recently reclaimed by the lesbian/feminist community as role models, using questionable methods of analysis. Using present day socio-economic analysis to interpret transgender behaviour in people throughout history who have been classified as "biological women" is not sufficient, but suspect and produces very simplistic results. The notion of gender and what it means to be a woman or a man differs not only from one individual to another, but also across time and culture. Unless we can read these people's intimate diaries or their thoughts or speak to them directly, it is next to impossible to know how they identified themselves (man/ woman/ both/ neither or something else).

As far as butch/fem goes, the answer to your second question depends on what you mean by the term "umbrella". There is an infinite multiplicity of possible gender & transgender expressions & butch/ fem is certainly one of them. The transgender liberation movement will be beneficial to a great number of people with different backgrounds. The main concern that we (& many other transsexuals) have is that it

is becoming way too general & will end up emancipating everybody except us. Transsexuals have a herstory/history of being left out or literally dragged through the mud not only by mainstream society but also by lesbians/ gays and feminists. We should keep in mind that not so long ago it was (& still is in some cases) politically okay in certain alternative & left-wing circles to be anti-transsexual. Transsexuals have a unique perspective on gender and should therefore be at the core of any movement dealing with gender or transgender issues (including feminism). Finally, yes, feminism has had an immense & mostly positive impact on how we perceive ourselves, the rest of the world, and how we live our lives. The reason we have a feminist consciousness unlike the "majority of the gay male population" is simple: we are neither gay nor male.

Mirha-Soleil
Xanthra Phillippa

Greetings from Berlin

Thank you so much for your package...

I really like the idea of *gendertrash*. While the German groups and organizations are desperate for an alternative publication... we (in Hamburg/ Berlin) are planning a magazine called "Genderexpress" (German-wide). With the situation of surgeries. Lea, the BdT and I have already talked and written to many doctors in Germany, Switzerland and Great Britain.

This project called "Information standards in OP Methods" was started by me in order to stop TS's running all over Germany like chickens without heads, because of the confusion that exists around medical jargon, which can make a truly well thought decision impossible.

Dr. Biber is no stranger to us. We were all really shocked at how he does his surgery - he was presented on RTL TV last year. Dr. Waltraud Schiffels and the BdT will also publish a book this

year with a real description of all the methods currently available in Germany. We will also discuss Hormone Therapy since many people in Germany have died through overdose. Since the so-called reunification of Germany, we have started looking at the crimes committed against TS in the old East Germany. We will talk about what happened to our group here in Berlin in September 1992, when Dr. Dörner was looking for test-tube-transsexuals in order to show that Homo- and Transsexuality can be prenatally prevented with hormone shots...

The idea that transsexuality is not a sexual orientation - in comparison to homosexuality - is unknown to those East doctors, who crippled TS's in their concentration camps called DDR. (GDR)

Well, as you see we are getting busy - looking forward to submit vital information regarding methods in Germany and Europe, to you. For your next issue I will enclose the listing of all known German groups. Feel free to publish my address - the office of the BdT (Bundesvereinigung der Transsexuellen) <Federal union of the transsexuals!

I believe that it's rather interesting for you to see that we have numerous methods and Doctors in Europe - in comparison to North America...

All our love from Berlin,

*Uwe Klaasen
Berlin, Germany*

*Uwe's address is:
Mindener Strasse 15
10589 Berlin
Germany*

If anyone wishes a copy of the list of groups that Uwe sent us, please send us a SASE.

In Spirit

Greetings! I just had to drop a line, and thank you from the bottom of my heart for issue #2 of *gendertrash*. I'm not sure if I can find the words to properly express the gratitude within me. To actually be able to read, to hold in my hands a magazine that speaks what is in my heart and mind, it is a feeling

of joy and empowerment beyond my wildest dreams and prayers.

The pieces on the MWMF struck me the most powerfully, and the most personally. Nancy's plight at the festival (as reported in **Gay Community News**) was responsible to a great deal in my own, now very vocal openness. My response to a "rabid" radical feminist that supported Nancy's expulsion, was the first time that anger overrode my fear, so that I was able to speak out on what I saw as a blatant injustice. I've never let fear silence me again.

As you know, I'm a TV, and a prisoner. All of my life, I have had to hide, both my need to crossdress, as well as my love for transsexuals. To be honest, I would join their ranks in a heartbeat if possible. That's a deeply hidden secret I've hidden in my heart all of my life. I feel safe admitting it to you folks.

I truly loved the Genetic Jerk Quiz and plan to make any person I may want to get seriously involved with take it.

Vogel and Price (producers of MWMF) have been lying their asses off for years! The simple truth is that they don't want TS's there, regardless of the opinions of the festival participants. As long as they are in charge, the problem will remain. Perhaps it's time for us to have a festival of our own, one where all womyn are welcome. I suspect that such a festival would leave Price and Vogel sitting in the woods by themselves.

Enough out of me. Again my heartfelt thanks.

*Vernon Maulsby
Graterford, PA*

Happy Housewife

I have recently had the good fortune to come across your wonderful "zine". I am impressed. I wish you the best of luck in continuing your work.

I can relate closely to the lifestyle your magazine describes. Although I am presently a suburban housewife, my history is colourful. I can honestly say that

I've been there. The scene in Ottawa is not as heavy as it may be in Toronto, but it has had its moments.

Hopefully, we can keep in touch. Again, I wish you and all the people that put that magazine together the best of luck. Do keep in touch

*Diana R. Coultridge
Gender Mosaic
Orleans, Ontario*

Transphobia at the Vancouver Women's Bookstore

Dear Xanthra

I am writing to you in response to our phonecall a while back. I work at the Vancouver Women's Bookstore and spoke to you on the phone about the possibility of selling *gendertrash* in the store. I said that I would present it at the next meeting in the hopes that the other women would be in support of carrying *gendertrash*.

I am sad to say that the meeting went exactly as I thought it would. While some of the women said that they would take a look at the magazine, others felt that they couldn't support it because:

1) transsexuals are homophobic because as men, they do not acknowledge their attraction to men.

- or -

2) they have a stereotypical idea of what women are - feminine, make-up, dresses and so forth.

- or -

3) why are women expected to 'take in' transsexuals - it's always the women that have to do this work.

I am sure that you've heard these kinds of ignorant comments before. This issue is only one of many issues that I am in disagreement with over the 'collective'. I believe that if we are to have a solid 'movement' - it must be inclusive and it means autonomy - or people's right to choose on all levels and issues.

(continued on next page)

letters cont'd...

I am taking a leave of absence from the bookstore for a couple of months but i will take up the fight to have *gendertrash* in the women's bookstore when i return.

Kirsten McIlveen
Vancouver, BC

editor's note - if anybody wishes to see gendertrash (or any other ts/tg magazine) at the Vancouver Women's Bookstore, they are urged to write or call the store to tell them that they are tired & pissed off at this old 70-ish transphobic bigotry.

Inclusion Problems at the Int'l Gay & Lesbian Archives

We wrote the following letter after receiving a request for a free subscription from J.H. on behalf of the IGLA. The 2nd letter is their response:

Thank you for your request.

The only problem we have with your project, as you have described it, is that it does not seem to include transgendered people. So we are wondering if you really know about the nature of our magazine. *gendertrash* is entirely devoted to the issues and concerns of transsexuals and transgendered people, many of whom do not identify as lesbian, gay or bisexual.

In addition, we believe that TS/TG communities are not subsections of the lesbian and gay communities. We have unique cultures of our own despite the intersections between our herstories/histories.

Therefore, we would like to know how TS/TG people are covered in your Mission statement and in your archives (we noticed that we are not mentioned in your title). If we are not included in your literature, etc., well, it's never too late to start. This would greatly stimulate us and other TS/TG's to donate material in the future.

We hope to hear from you soon.

Jeanne B.

Xanthra Phillippa

Dear Jeanne & Xanthra:

Thanks for sending copies of *gendertrash* to the International Gay and Lesbian Archives. I'm a volunteer at the Archives, so I have no decision making power regarding the name and mission of the Archives, but I gave a copy of your letter to the Board President. I recently got a similar note from a Bisexual organization & passed it on. The Board members (once again) decided not to adjust the name of the Archives. My understanding is that they've decided that since the Archives is dedicated to collecting all materials "related to" Gay and Lesbian life and issues, that this is inclusive of Bisexuality and Transsexualism.

I'd like to spend a minute explaining why I wrote to you and felt that *gendertrash* needed to be included in the Archives' collection. Researchers come to the Archives so that they can find not only what the mainstream press has to say, but also what each of the many communities that make up the larger movement have to say. Without publications like *gendertrash* being in the collection, I have this great fear that someone will just assume that transgendered is the same as gay and bisexual is the same as lesbian and that liberal democrat is the only version of any of us. Having your publication in the collection allows someone 10 to 100 years from now to see the difference between an insider and outsider covering transsexual issues.

As the person who does the filing in the clippings and newsletter files, I felt we have a fair to middling coverage of the outsider point of view dating back to the days of "changelings". I felt the insight provided by transsexuals defining themselves was missing so when I read about your publication I was anxious to expand what we can offer by including your efforts.

I hope to find myself filing future issues of *gendertrash*.

Regards,

Jeff Hagedorn

North Hollywood, Ca

PS I very much enjoyed reading the 2 issues that were in your package.



Patrick Daniel Johnson, who was originally charged with the 1st degree murder of Grayce Baxter (pictured above), pleaded bargained in April to 2nd degree murder and was sentenced to 25 years in penitentiary. He will be eligible for parole in 10 years.

Grayce Elizabeth Baxter was a very successful transsexual escort, working in Toronto. She disappeared in December, 1992 & her body has never been found.

Don't Touch Me - I'm Electric TS Epileptic

I found out that I'm not a real transsexual anymore
even though I & everybody else
thought I was

Because, according to some self styled experts
from some Pure Ableist Middle Class TS Fantasy Land,
epileptics aren't really true transsexuals;
it's just the side-effect of all
the anti-epileptic pills we have to take

Of course these experts have no neurological or neuro-pharmacological training
to base these judgements on,
just their own anti-epileptic prejudices

Obviously I must have been wrong when I thought that my epilepsy
was a result of the stress of being a transsexual

I guess I better get rid of my neurologist
because he never mentioned
that what I thought was transsexuality
was really just a psychological side-effect
of the pills he prescribed me

Instead he only checked to see
if the estrogen was having any effect at all on my seizure activity

So I guess I don't belong to the True Transsexual Community
because the community for which I have been searching for all these years
is one that would welcome me
& others like me
as we are
without hesitation

Xanthra Phillippa

Investigating Women's Shelters

by Mirha-Soleil Ross

The inclusion of TS women in women's shelters has been an issue within social service agencies and our community for many years. While many social workers have expressed their frustration at their inability to find adequate emergency shelters for TS women in crisis, very little has been done to:

- 1 - document the inaccessibility of shelters to TS', so that we can convince funding bodies of the need for TS specific services.
- 2 - urge women's shelters to establish clear, unambiguous policies regarding TS women & make them public so that we can have an official record/listing of the actual resources available to the TS community.
- 3 - confront ignorance & obvious cases of discrimination against TS' when they arise (eg 'we don't take TS' because they're men').

Because we believe that the collecting of such information is vital for our community, we decided to go ahead and do the job ourselves. Having transsexuals rather than non-transsexuals leading this kind of investigation was also another factor that encouraged us to create the survey. Far too many times in the past, the non-inclusion of transsexuals within women's shelters has been used by some people to attack feminists. We feel very uncomfortable when genetics (especially men) use us to deal with their own personal problems with feminism. We are perfectly able to defend ourselves and don't need any non-transsexual to protect us, much less throw invectives at feminists in the name of our oppression. Whatever problems exist between genetic and transsexual women, they should be solved between us.

We prepared the following covering letter & questionnaire & sent it (with a S.A.S.E) to 20 women's shelters in the Metro Toronto area.

Dear XYZ

We are writing to ask you to complete the following questionnaire.

We are two transsexuals who have been active in the transsexual community for several years. One area that has especially concerned us is the lack of an official list of emergency shelters where transsexual women in crisis can go in Toronto. This has been confirmed by many groups and agencies in this city who work with transsexual clients on a regular basis.

The primary reason for making such a questionnaire is to create a clear and unambiguous listing of shelters where transsexual

women in crisis will be accepted and safe. Such a listing would help to evaluate the needs of Toronto's transsexual community in terms of resources and eventually to fill in the gaps.

Another rationale for this questionnaire is to have a record of how transsexuality is perceived by agencies working with women, both collectively and individually.

Even though we are critical of policies excluding transsexual women, our intentions are constructive. As stated above, the purpose of this questionnaire is to create a practical resource base of transsexual-positive shelters for our community. We will compile the information received and share it with the groups and individuals who need it. As well we intend to publish the results in an upcoming issue of gendertrash.

In order to facilitate the compilation of responses, we would appreciate it if you could return the questionnaire on or before April 15th.

Thank you very much for your time and energy. If you have any questions or concerns, please contact us at the above number.

Mirha-Soleil

Xanthra Phillippa

The Questionnaire

Identification: In this section, we asked the shelter's name, address, phone number, & the name & position of the person answering the questionnaire. We then asked if they could send a copy of the shelter's mandate or mission statement when they would return the questionnaire.

(i) Funding

We asked if the shelter received funding from the federal, provincial, Metro Toronto or Toronto governments. We also asked about other sources of funding. As well we had a part labelled 'cannot answer this section for the following reason(s)'. Finally there was a place to list their comments.

(ii) Clientele

1. Does the shelter accept transsexual women as clients?

>yes - without restrictions

>yes - with special restrictions (the following were listed: the client must pass as a woman/the client must live full time as a woman/sex reassignment surgery (genital

surgery) must be complete/the client must identify as a woman/the client must be discreet about her transsexual background/others (please list)

>no under any circumstances (plus reasons) each case is dealt with individually

>other

>comments

2. Have you ever had any requests to take transsexual women in your shelter (yes/no)?

>if yes (a) approximately how during the last year (1993) & (b) approximately how many were referred by other social agencies

>comments

3. To your knowledge, have there ever been any transsexual women as clients at the shelter (yes/no/don't know/uncertain/cannot answer this question for the following reasons)?

>if yes, can you give an approximate number during 1993 & approximately how many were referred by other agencies

>comments

4. Does the shelter have a written policy regarding transsexual women as clients (yes/no/a policy is in the process of being written)?

>comments

5. If the shelter accepts transsexual women, is there a policy protecting the confidentiality of their backgrounds?

(iii) Employment

1. Would you accept a transsexual woman working at the shelter (yes - any specific requirements/no - reasons)

2. Does the shelter have a written policy regarding transsexual women as employees? (if yes could you include a copy of the policy)

(iv) General Information

1. Does the shelter have a written policy prohibiting discrimination on the basis of gender identity? (if yes could you include a copy of the policy)

2. a) We are unable to answer this survey for these reasons

b) We do not wish to answer this survey for these reasons

3. Would you like to receive the results obtained from this questionnaire?

4. Further comments, suggestions and/or concerns.

List of shelters:

Anduhyaun Residence

Emily Stowe Shelter for Women

Ernestine's Women's Shelter

Homeward Family Shelter

Interim Place

Interval House

Nellie's

North York Women's Shelter

Our Lady of the Resurrection House

Redwood Shelter

Salvation Army Evangeline Shelter

Shirley Samaroo House

Society of St Vincent de Paul - Rendu House

Stop 86

Street Haven at the Crossroads

Women in Transition

Women's Habitat of Etobicoke

Women's Residence

Woodland Residence

Yellow Brick House

Results

Several weeks after sending the survey to the shelters, we still had received very few responses. So we sent another letter to the shelters who hadn't mailed back the questionnaire. We offered to forward them another copy if they hadn't received it or had lost it.

As of August 1994, a total of 5 questionnaires had been returned to us, from the following shelters:

Interim Place

North York Women's Shelter

Rendu House

Stop 86, YWCA of Metropolitan Toronto

YWCA Woodlawn Residence

We also received phone calls from women working at Emily Stowe and Ernestine's Women's shelter. They said that they felt they didn't know enough about transsexual women at that point to be able to answer the survey adequately. They nonetheless said that this was an area they were very interested in and asked us to send them educational packages and/or meet them to discuss the issue.

Another woman contacted us, this time from Homeward Family Shelter. She told us that they deal with families (with or without a father) and since they provide a separate room for each family, it was irrelevant to them whether or not their clients were transsexuals.

Questions re: TS women as clients

In responding to the question whether or not the shelter accepts transsexual women as clients, Stop 86, North York Women's Shelter and Rendu House answered yes, with special restrictions. North York specified that the client must identify as a woman whereas Stop 86 indicated that sex reassignment surgery must be complete. Rendu House specified both restrictions as a condition to take TS women in and stated that their reasons for those restrictions were "because women here live in close quarters and (have) histories of abuse from men." Interim Place answered that each case is dealt with individually. The YWCA Woodlawn Residence answered "other" and that "Woodlawn House is for women only, the facilities at Woodlawn are common in that all residents share bathrooms, kitchen, lounges, laundry room etc. and some sleeping accommodations."

In response to the question "Have you ever had any request to take TS women in your shelter?", North York Women's Shelter, Rendu House and Stop 86 answered yes. Interim Place answered no and Woodlawn Residence didn't answer. North York Women's Shelter said that they've had requests to take, and have had TS women as clients in the shelter in the past but none during 1993. They declared having no policy regarding TS women in general nor one specifically protecting the confidentiality of

their backgrounds.

Rendu House said that, as far as they are aware, they had only one request during 1993 to take a TS woman in the shelter. She was referred to them by another social agency. They also said that as far as they are aware, there have been TS women as clients at the shelter but none during 1993. They declared that they have a written policy regarding TS women as clients, including one protecting the confidentiality of their backgrounds.

Stop 86 said that they had approximately 3 requests to take TS women in their shelter during 1993, one of which was referred to them by another social agency. Responding to the question "to your knowledge, have there ever been any TS women as clients at the shelter?", they answered "No. We have had request for referrals from TS women whose genital surgery was not complete." But to the question "if yes, can you give an approximate number during 1993?", they answered "one." As far as a written policy goes, they said that a general policy regarding TS women was in the process of being written and that the shelter has a confidentiality policy for all clients.

Interim Place said that they don't know if they have ever had TS women at the shelter. They also stated that they have no policy regarding TS women in general or specifically protecting the confidentiality of their backgrounds.

Questions re: employment

Concerning TS women as employees, North York Women's Shelter wrote that they would accept a TS woman working at the shelter if she identified as a woman. Rendu House also wrote that they would accept a TS woman working at the shelter if "she was as well qualified as other applicants." Stop 86 didn't answer clearly yes or no but just wrote "if the surgery phases were totally complete. Our policies are developed by the YWCA of Metropolitan Toronto." Interim Place and YWCA Woodlawn Residence didn't answer that question.

None of the shelters have a policy re: TS women as employees.

General Information

None of the shelters have a written policy prohibiting discrimination on the basis of gender identity. North York Women's Shelter commented

"Thank you for your questionnaire. This is an area that we need to explore further regarding our policies and our commitment to an inclusive service delivery."

Rendu House wrote

"I agree that there is a need to provide shelter service to transsexuals. We would welcome a transsexual woman (within our limitations as outlined in our policy on complete sex-change.) As I noted, this policy is in fairness to the women we serve. But it is an extremely sensitive topic to broach with someone, and causes discomfort for all involved. We would not approach a person unless there was cause for concern and the safe feeling of the house was affected. we might ask for verification (papers or medical proof) as proof. We would never do this ourselves (try to

verify.) The integrity and the dignity of the person is a priority. If we could not accommodate a transsexual woman, we would refer her to women's residence and hope that they could put her up in a motel room. We would strive for fairness in employment and hire based on qualifications and skills needed to serve our residents. Good luck. Sorry for the delay"

Comments

The response to this survey was too small to perform any kind of statistical analysis. This wasn't the idea behind doing that questionnaire anyway. The motives for creating it were explained in the covering letter that we sent to the shelters as well as in the introduction to this article.

So what does this survey and the responses tell us?

First, it shows that transsexuality is becoming an issue that is finally beginning to be taken seriously, within certain women's shelters. The comments from certain women who answered the survey taken with the fact that some shelter workers expressed a desire to educate themselves about transsexual issues, clearly demonstrate that they are trying to honestly deal with the sometimes difficult and complex questions that surface alongside the integration of TS women in the larger women's community.

One of the main concerns of non-transsexual women, when we talk about TS women's access to women's spaces (and many women answering the survey mentioned it), is safety. It is safety that is often used as a justification for exclusion or limited inclusion. Although no one answering the survey explicitly said that they are worried about the safety of the actual residents (ie: the non-transsexuals), it is often implicit in some of their responses and also in some conversations we had with them. I don't understand where this fear comes from. It is as if there were hordes of TS women attacking non-TS women all over this continent. I do not know of one documented case of a TS woman assaulting a non-TS woman. On the other hand, I know of many cases, on a personal as well as on a public level (and not just on Geraldo or Jerry Springer either) in which non-TS women have verbally and/or physically assaulted TS women. If I have fear and concerns for anyone's safety in a shelter, it is for an isolated TS woman, not for a non-transsexual who doesn't have to prove to anyone that she is a woman. This concern was echoed to us by a worker from Ernestine's Women's Shelter.

Even the argument that TS women should be excluded for their own safety is not acceptable on a long term basis. Just like for any other form of prejudice and discrimination, if some non-transsexual women are threatening the safety of a TS woman because she is a transsexual, it should be dealt with immediately and efficiently. The non-transsexual women should be confronted about their own ignorance and violence. I don't see why TS women should be restricted from access to such vital services because of somebody else's transphobia and hatred.

Another point that I really think is crucial to address in any discussion concerning TS women access to women's shelters, is the requirement of complete

genital transformative surgery for inclusion. I think this is crucial because that's what this whole issue is all about. It revolves more around the inclusion of pre/non-op TS women since the exclusion of a post-op TS woman may be easier to challenge on legal grounds. Some women's shelters with a commitment to an inclusive service will accept TS women but will only include TS's who have undergone an SRS. This policy is politically problematic when we know that the TS women who need those shelters' services the most, are the ones who are probably the least likely to have the privileges required to get an SRS. It means that, right off the top, transsexual prostitutes and transsexuals with a criminal record will be penalized since they are still systematically excluded from gender identity programs, the only path to take to get the costs of an SRS reimbursed. It means that HIV-positive transsexuals and transsexuals living with AIDS will be excluded since most surgeons won't perform an SRS on them. It means that transsexuals who are a bit too young to get an SRS or transsexuals who are still uncertain about what they are or want even if they look, behave, talk, walk, smell, piss and shit like women will be excluded on the basis of a 'genital issue'. It also means that transsexuals who don't fit the narrow criterias of Harry Benjamin (Sacro-saint détenteur du dernier mot sur la nature des sexes et la destinée de nos organes génitaux), will be excluded. And what about transsexuals who can't have a major surgery for health reasons? Or transsexuals who refuse to have an SRS for political and/or cultural and/or spiritual reasons? Or the transsexuals who are justifiably concerned about the very poor quality of many SRS's? Or simply transsexuals who are further disadvantaged socially and therefore economically because of race, class, age, disability and/or others, and can't afford 10 to 25 thousand bucks in order to conform to the suffocating standards of gender currently in vogue in this society? All of the above and many others will be deprived of a very vital service because they can't or don't want to get an SRS for whatever reason. I would also like to add that in my experience, every single time I came across a transsexual woman who needed the services of a shelter, she was a pre or non-operative transsexual. I do not have any miracle solutions. I deeply believe that the inclusion of TS women in women's shelters is a very complex issue that should be dealt with care-

fully, step by step. There is no doubt that a key factor for success in resolving this matter will be the education of the shelter directors and workers. It is only after these women take steps in getting to know more about transsexuality, in examining, acknowledging and confronting their own anti-transsexual feelings and ideas that they will be able to really deliver decent services to our community.

One could ask and wonder if we consider that this questionnaire was worth doing and if we reached our goal. As far as keeping a record of how transsexuality is perceived in women's shelters, I think that the fact that so many shelters didn't even bother answering the survey is in itself a very significant testimony of the importance given to transsexual issues in these establishments. On the other hand, as I already mentioned, the sincere interest and good intentions of many others regarding this question, was very encouraging in developing future discussion and cooperation with them. We are no more advanced than before in terms of getting an official listing of transsexual-positive shelters since we received such small and vague responses. In order to get that "official" listing of shelters, we will have to reiterate our demand that all women's shelters establish clear policies regarding transsexual women. Policies such as "women only", or "women-born women only", or "biological women only" are not acceptable because they are far too equivocal and imprecise, and allow far too great a variation in interpretation.

Finally, I would like to state that the whole question of TS women in women's shelters is a perfect example of how TS's are defined, controlled and regulated by non-transsexuals, whether they be psychiatric authorities demanding that we fit their pre-conceived and prejudiced notions of gender or non-transsexual women deciding whether or not to include us and under what circumstances. It shows very clearly the real lack of control we have over our own identities and just as clearly why we need to take charge of every single facet of who and what we are. Hopefully, the day will come when we will have transsexual specific services, when we won't need to package ourselves in such a degrading way, and when we won't need to conduct this kind of survey. That day, we will have finally proven to ourselves and this society that our lives, transsexual lives, are worth it.



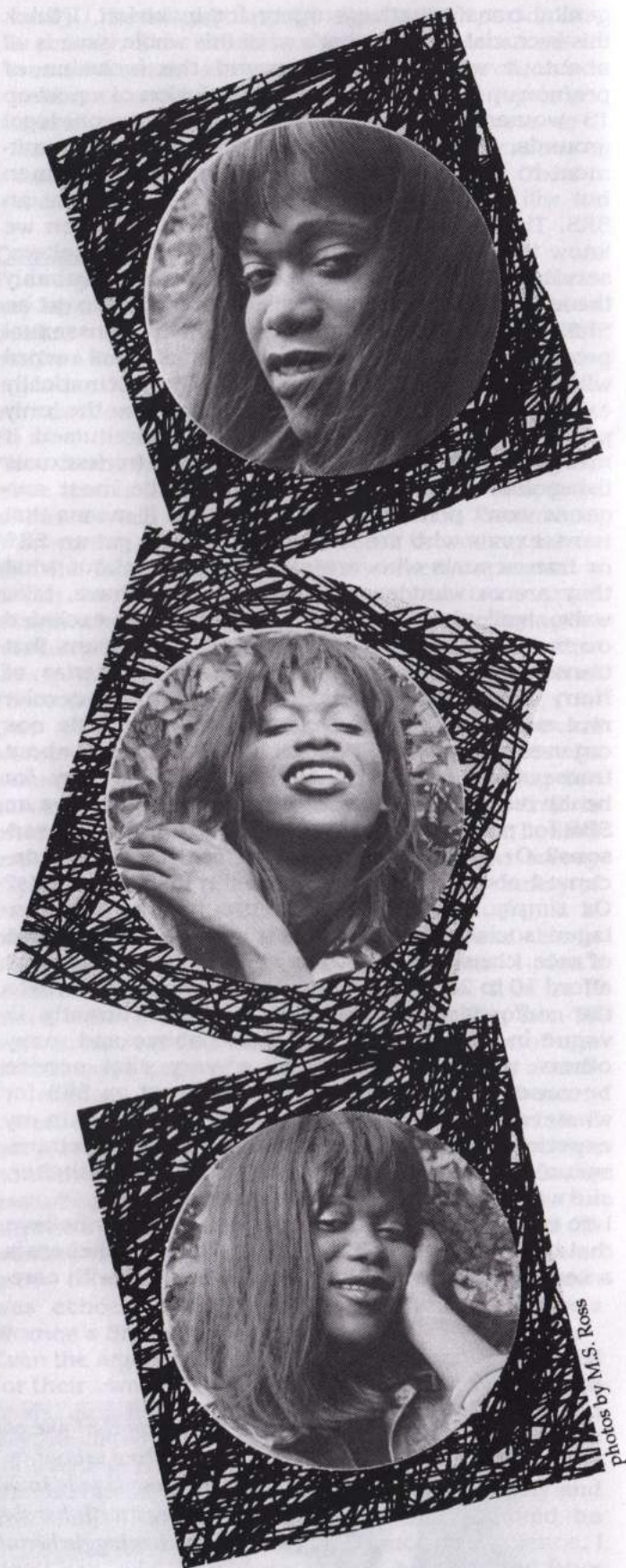
Realizing that she could never be a second Marlon Brando, Mirha-Soleil Ross quit acting school in 1991 to become a street prostitute. She is québécoise; her first language is Joul; she's been pro-animal rights/vegetarian for 9 years and she lives with her dog, two cats, five turtles and TS soulmate, who patiently helps her juggle her attraction to men and her love for TS women.

Photo of Mirha-Soleil Ross
by Xanthra Phillippa

Born to tell

by Linda Taylor

I'm a sixteen year old transsexual.
I've been a transsexual
for about three years now.
I remember when
I first came out as
a transsexual;
it was as if
I were a criminal.
Everyone kept looking at me
and whispering.
They all had
one thing to ask:
"Are you gay?"
Truly I said yes.
I didn't care
what anyone
thought of me,
because I learned
that I can't please everyone.
I found out that
being gay was hard,
but being a transsexual was even tougher.
But anyway,
who said life
was going to
be easy.
For me to be strong,
I have to believe in myself.
I can't let people put me down.
Sexuality is a big thing for me;
it's like the more I get deeper in myself,
the more my sexuality
seems to get the best of me.
I'm not saying I'm all sexual,
but of course we are all sexual people,
no matter who we are.
In school, sexuality is never spoken.
I hope my school takes sexuality,
but till then i've got
to let them
see the meaning of love.



photos by M.S. Ross

◆ Linda Taylor is a gorgeous, intelligent, and very funny Indian-Jamaican sweetheart living in Toronto.

Davi

a true story
by *Vernon Maulsby*

I've always loved, or wished to be loved by, transsexuals and it all began with Davi.

We met in our early teens. He had just been thrown out of the parochial school he'd been enrolled in, something about being caught in a school dress once too often. He wore it on his first day in public school, and I must admit that he looked great in a white blouse, dark blue and green checked dress and knee socks. When I saw him across the room, something changed in me forever. Davi smiled at me, just for a second, and his hazel eyes locked onto mine. The smile was a brave one, it only slipped a touch when the teacher, finally aware that Davi was a boy, had him sent home. Every lover of mine since has had hazel eyes.

Seven years went by, years of hiding my "difference". It stayed hidden, buried so deep that only the pain showed. Years of hazel-eyed, out-of-bed before dawn, one night stands, episodes that were total lies in themselves. I continued to hide, to pretend to be so butch that no one would ever suspect that I, six feet and over 200 pounds, cried most nights, because I didn't dare to reveal the woman within me, the woman I am meant to be. Seven years of hidden woman's years, then Davi re-entered my life.

At that time, I was working in an electronics factory, openly out as being gay, while in truth lying my ass off about who I really was. Then I saw Davi. He

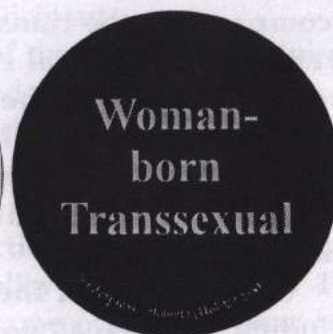
was totally transformed, long-to-the-shoulders blond hair, a truly magnificent bosom, and a walk to die for. What I recognized were the eyes, the same eyes that bewitched me so long ago. When she saw me, her face lit up and my name came instantly out of her mouth. Davi was living as a woman then, going through years of stuff before the surgery. Everyone in the factory thought her a gorgeous woman, and were a bit miffed when we became a couple.

We lived together for about a year, one that taught me that love was possible. I gave my heart without reservation.

After her surgery, something happened; she began, ever softly, to leave me, not just me, but anyone who reminded her of her pre-surgery days. Yes, I'd been warned of the possibility, by my smarter, wiser sisters, but I had held on to the slim hope, up to the second I came back from work to find her gone. The faint scent of perfume, and the memory of her eyes were all that was left to me.

I saw her again, about a decade later, looking truly smashing; she had a truly handsome guy, and they looked rather meant for each other. This time, when our eyes met, her hazel eyes looked through me, leaving a chill in its wake.

◆Vernon Maulsby is a transgendered prisoner from Pennsylvania.



You can order great colourful buttons like these from genderpress. To order see page 21

TS Womyn Enter MWMF

photo by Mariette Pathy-Allen



Women from Camp Trans buying tickets at the MWMF front gate.

(HART, MI.) — Six openly transsexual women were allowed to enter the 19th annual Michigan Womyn's Music Festival near Hart, Michigan, on Saturday, August 13, 1994, following a week-long protest of that event's "womyn born womyn" only policy. The six transsexual women were: Zythyra Anne Austen of Winchester, Va.; April Fredericks and Riki Anne Wilchins of New York City; Rica Ashby Frederickson of Philadelphia; Davina Anne Gabriel of Kansas City, Mo.; and Jessica Meredith Xavier of silver Springs, Md. Accompanying the transsexual women were several nontranssexual supporters who were also taking part in the protest, including authors and activists Leslie Feinberg and Minnie Bruce Pratt, both of Jersey City, N.J., and one intersex individual, Kodi Hendrix of Kokomo, In.

The protest of the festival's policy of excluding transsexual women from attendance was the third consecutive and largest action staged against the policy since Nancy Jean Burkholder was expelled from the 16th annual

festival in 1991. Thirteen transsexual women — with their friends and supporters, including 12 nontranssexual women, one transsexual man, one nontranssexual man, and one intersex person — camped out during the week or the festival and took part in a variety of activities designed to inform festival participants about gender issues and to protest the festival's exclusionary policy.

The transsexual women at Camp Trans who did not enter the festival were: Hannah Blackwell of Kansas City, Mo.; Nancy Jean Burkholder of Weare, N.H.; Nancy Anne Forrest of Philadelphia; Wendi Lynn Kaiser of North Berwick, Me.; Lynn Walker and Krissy Withers, both of New York City; and Arlene Wolves of Ashland, N.H.

The protesters began setting up their camp, including a large, bright green banner proclaiming, "Camp Trans: For Humyn-Born Humyns," before festival participants began arriving on Sunday, August 7. The following day, protesters began distributing a schedule of 29 activities consisting of workshops, speeches,

meetings, readings, concerts, religious services, games, and meals, taking place at Camp Trans over a four-day period, to women in their cars waiting to enter the festival. Also distributed to festival participants was a joint statement addressing the need for respectful and constructive dialogue on the issue by one of the transsexual protesters, Riki Anne Wilchins, and lesbian musician Alix Dobkin, a supporter of the festival's exclusionary policy, who has been actively involved in the festival since its inception.

Protesters received an overwhelmingly positive response, and only very slight negative reaction, to their presence and their flyers. They continued to distribute their literature to women arriving for the festival throughout the week, as well as to the many women who came out from the festival to visit them. Festival workers at the gate engaged in a variety of tactics throughout the week apparently designed to harass protesters and prevent them from distributing their literature to arriving participants.

The first activity, scheduled to take place on Wednesday, August 10, was a community meeting on the issue of transsexual inclusion, which Alix Dobkin had agreed to attend. However, Ms. Dobkin sent a message to Camp Trans on Tuesday, August 9, stating that she had changed her mind and that she would not be attending because it might appear that she was in support of the protesters' position. The community meeting, which was attended by approximately 20 festival participants, was held without Ms. Dobkin and sparked a thought-provoking discussion. Workshops were also conducted on self-defense, androgyny, transsexual sexuality, disability rights, transsexuals and the military, sadomasochism, female-to-male identity, gender bending, and other topics.

Protesters were joined on Wednesday by lesbian comedian Mimi=Freed of San Francisco, who performed stand-up comedy and conducted a workshop entitled "The joys of Marginalization" the following day. A good-humoured weenie roast was held Thursday evening, which drew about 25 festival participants out to enjoy relaxed conversation and indulge in meat and chocolate, comestibles not

served by the festival kitchen. — *ed.'s note: oh those poor little oppressed and oh-so-victimized meat and chocolate eaters* —

Also on Thursday, Charlotte Manheimer of Cincinnati, Oh., a 68-year-old non-transsexual lesbian, attempted to enter the festival in order to visit a friend but was not immediately allowed to enter because she refused to disclose whether or not she was a transsexual and refused to agree to the festival staff's condition that she "respect" the exclusionary policy. Because she was over 65 years of age, Ms. Manheimer was eligible to attend the festival free of charge. Staff offered to escort Ms. Manheimer to find her friend but were reluctant to issue her a festival wristband. After a two-hour period of deliberation among festival staff, Ms. Manheimer, who travelled to the festival for the express purpose of demonstrating support for the transsexual women taking part in the protest, was given a wristband and allowed to enter the festival unescorted and without disclosing whether or not she was a transsexual.

Acclaimed authors and activists, Leslie Feinberg, Minnie Bruce Pratt, and James Green joined protesters on Friday, August 12. Ms. Feinberg is well-known for her popular novel *Stone Butch Blues*, and Ms. Pratt for her poetry. Mr. Green is a postoperative female-to-male transsexual and the publisher and editor of the *FTM Newsletter*, which is the most widely circulated publication in the world specifically addressing female-to-male transsexual issues, as well as the director of the FTM Support Group in San Francisco. Mr. Green conducted two workshops on female-to-male experience and identity at Camp Trans. Each was attended by 20 to 30 festival participants.

The highlight of the scheduled activities was a speech entitled "Sisterhood: Make it Real!" delivered by Leslie Feinberg in which she discussed the necessity for the women's movement in general, and the Michigan Womyn's Music Festival in particular, to adopt an "all women welcome" policy. Approximately 150 festival participants came outside to hear Ms. Feinberg's address, making it the most well attended event at Camp Trans during the course of the protest.

This was followed by a concert by the Celtic Transsexual Modal Band from Hell, consisting of Arlene Wolves and Beverly Woods of Beyond the Pale, Zythyra (formerly Seth Austen), and Jessica Xavier. Hammered dulcimer, keyboard, and guitar blended exquisitely, but the highlight of the concert was the original "Ballad of Nancy B.," which retold the story of Nancy Burkholder's expulsion from the festival in 1991.

Later in the evening, Ms. Feinberg and her lover Minnie Bruce Pratt conducted a recreation of their joint reading originally performed at the 1992 Out/Write

Conference, which consisted of selections from *Stone Butch Blues* and Ms. Pratt's upcoming book *S/he*, to be published by Firebrand Books in February 1995. Ms. Pratt conducted further readings from her book the following morning.

Another of Friday's highlights was the wedding of two festival participants, Kym and Becki, performed by transsexual minister Lynn Walker. James Green and Leslie Feinberg stood up for the couple in a lantern-lit ceremony attended by everyone in Camp Trans and several visitors from the festival, and accompanied by Camp Trans musicians.]

On Thursday, Riki Anne Wilchins, who is a member of the New York City chapter of the Lesbian Avengers, was invited by Lesbian Avengers inside the festival to attend their scheduled meeting on Saturday, August 13. Ms. Wilchins agreed to attempt to enter the festival as an openly transsexual woman in order to attend the meeting if the Lesbian Avengers would provide a contingent to escort her, which they readily agreed to do.

On Saturday morning, in an attempt to obtain clarification on the "womyn born womyn" policy, protesters requested to meet with Communications coordinators Lucy Tatman and Sue Doerfer. They were asked whether Leslie Feinberg, James Green, and Kodi Hendrix would be permitted to buy tickets without violating festival policy. Leslie

Feinberg introduced herself as a person who was born anatomically female but who passes and lives as a man and has a driver's license showing her sex as male. She asked whether she would be welcome to enter the festival. Ms.

Tatman said that "the festival would prefer not," a statement she retracted after Ms. Feinberg declared that she would tell audiences on her upcoming book tour that she had received confirmation that she "is not welcome at the Michigan Womyn's Music Festival."

Kodi Hendrix then informed Ms. Tatman and Ms. Doerfer that he was born with both male and female genitalia and asked whether "only half of [him] could come in." James Green stated that he had no desire to enter the festival, and was only there "in support of [his] transsexual sisters," but wanted to know if he would be considered a woman by the festival owners using the same logic by which they consider male-to-female transsexuals to be men even after sex-change surgery. Ms. Tatman and Ms. Doerfer were unable to provide answers to either of these questions. Protesters then requested that they receive clarification of the policy regarding these three individuals from festival owners Lisa Vogel and Barbara Price.

Less than an hour later, Ms. Tatman and



photo by Mariette Pathy-Allen

Leslie Feinberg addressing a Lesbian Avengers meeting inside the Festival.

Ms. Doerfer delivered a message from the festival owners declining to further clarify the term "womyn born womyn" and stating that it is up to each individual to decide whether or not she is included in that definition. Communications coordinators also assured protesters that no one attempting to purchase a ticket would be harassed and that none of them would be asked by security to leave the festival, because it was "no longer a security issue." The decision was then made that protesters who wished to enter the festival would attempt to enter to purchase tickets when the Lesbian Avengers sent their contingent out to accompany Ms. Wilchins inside for their meeting. Ms. feinberg, who had previously stated that she would not enter the festival until her transsexual sisters were allowed to attend, decided to enter if the transsexual women were also allowed to enter.

Upon approaching the box office, the contingent of protesters presented a statement to the box office staff declaring that their group consisted of transsexual women, nontranssexual women, an intersex person, and transgen-

ed to the scheduled meeting, with a number of other festival participants joining the contingent along the way.

At the Lesbian Avengers meeting, both Ms. Wilchins and Ms. Feinberg spoke at length regarding the festival's exclusionary policy and received an overwhelmingly positive response. After the meeting, the protesters, again surrounded by Lesbian Avengers and joined by numerous other festival participants, conducted a parade through the festival grounds chanting "Support Our Policy: All Women Welcome!" As promised, no one in the Camp Trans contingent was asked by security to leave the festival.

Following their return to Camp Trans, the decision was made to strike camp because of impending severe thunderstorms and forecasts of rain throughout the night and into the following day, and because it was felt that the protest action had been highly successful. However, protesters still feel that the wording of festival policy as "womyn born womyn" only remains unclear and that it is still uncertain whether openly transsexual women will be



Members of Camp Trans and supporters.

dered women, and that each of them interpreted the term "womyn born womyn" to include them. None of the protesters were refused tickets or asked questions regarding their medical history or their commitment to uphold festival policy. The protesters were then surrounded by the contingent of Lesbian Avengers and escort-

allowed to attend the festival without fear of expulsion in the future. Unless there is further clarification of these issues in the interim and the festival abolishes its "womyn born womyn" only policy, activists say they will continue their protests next year.

The MENACE in Michigan

by Riki Anne Wilchins

this article first appeared in Village Voice on September 9, 1994. It is reprinted here with the permission of the author.

Last night's rain is gone, and the afternoon sun is burning off the haze. We crossed red-clay county road separating our tents from the wood posts, wire fences and candy-colored tents of the Michigan Women's Music Festival. There are six of us, gender outlaws all, queued up like so many tenpins before the smiling woman in the ticket booth. The Michigan Womyn's Music Festival is about to meet the transsexual menace.

The rather outlandish moment had its genesis in the summer of 1991. A transsexual woman, Nancy Jean Burkholder, was accosted by Security guards near this very gate. The producers Barbara ("Boo") Price and Lisa Vogel stated a policy of "womyn-born womyn only". They interpreted this to exclude transsexual women, and had Nancy evicted.

It's unlikely the participants in that anonymous late-night drama anticipated the chain reaction it would ignite. Within days, women across the country were talking about the eviction. Author and activist Gayle Rubin called it "the cause celebre" of '91 Festival. As Rubin writes in her essay "Of Catamites and Kings", "After decades of feminist insistence that women are 'made, not born', after fighting to establish that 'anatomy is not destiny,' it is astounding that ostensibly progressive events can get away with discriminatory policies based so blatantly on recycled biological determinism."

In fact, the complexities of lesbian politics have always made the Borgias look like Ozzie and

Harriet. And lesbian transphobia was hardly unique to Michigan. As early as 1972, a transsexual woman was forced out of the prototype lesbian organization, Daughters of Bilitis, and as recently as 1991 the National Lesbian Conference banned "nongenetic women". But the festival is one of the country's oldest and most visible gatherings of lesbians, with 7000 to 8000 attendees. For many transsexuals, it is a unique symbol of lesbian culture. More importantly, the festival is closely identified with radical lesbian separatists, feminists who embrace Mary Daly's and Janice Raymond's theory that transsexual women were merely (I am not making this up) surgically-altered men created by patriarchal surgeons to invade "women's" space. For these reasons, the decision to admit "womyn-born womyn only" carried a special sting.

There have always been lesbians opposed to any women appointing themselves "gender police," judging who can call themselves female and which queer identities are deemed acceptable. "Despite theoretically embracing diversity," notes Rubin, "contemporary lesbian culture has a deep streak of xenophobia [responding with] hysteria, bigotry, and a desire to stamp out the offending messy realities. A 'country club syndrome' sometimes prevails in which the lesbian community is treated as an exclusive enclave from which the riffraff must be systematically expunged."

Lesbians in early feminists C.R. groups were told they weren't "real women", butch-femme and S/M lesbians have been attacked for invading women's space with oppressive, patriarchal influence. The result has been an unrelenting struggle within lesbian-feminism against the politics of exclusion. True to form, the posse accompanying six gender

queers into this bucolic vortex included '50s "passing woman" Leslie Feinberg, '70s feminist Minnie Bruce Pratt, S/M sex outlaws from the '80s, and the '90s answer to Queer Nation, the Lesbian Avengers. What earthly power could stand against such a formidable and unholy alliance?

I could trace my own presence at Michigan back to 1978, when I began divesting the male trappings forced on me from birth, transitioning into someone nontranssexuals could recognize as female. In the process, my female lover and I metamorphosed from another nice, straight couple to a couple of militant ho-mo-seck-choo-alls walking arm-in-arm in broad daylight down the mainstreets of Cleveland Heights, Ohio.

How is a transsexual woman a lesbian? I can no more explain it than breathing, no more describe it than a smell. How is anyone a lesbian, except that their gender identity is female and they are attracted to women? I had known I was female from childhood, and even before surgery made such things possible, desire had long since etched my dreams with soft butches and strong arms, their weight on my back and their insistent, taxing presence inside me. In all this I was not alone, for of 13 transsexual women in Camp Trans, 11 were lesbian-identified.

So I knew the name for what I was, and I knew I belonged with other lesbians. But the women's community greeted us less like prodigal sisters returned to the fold and more like something they had just discovered after 6 months in the back of the communal icebox. Following a decade of fruitless efforts to claim my place in the lesbian movement, and sick of being harassed in parties, bars, and groups, I left for good. What was the point of tossing back brewskies with my oppressors or fighting for a liberation which excluded the likes of me?

During the years of my premature retirement, transsexuals began finding their own voices. A transsexual woman today is much more likely to claim her right to define as female whether or not she has had surgery or is perceived as adequately feminine. Along with this newfound pride came outrage at our relentless oppression. Activist organizations with names like Transgender Nation and The Transsexual Menace have sprung up across the country. We've zapped the Gay Games, Stonewall 25, various startled city councils, and, I blush to add, the Village Voice.

News of Nancy's expulsion reached my ears like a gunshot across water. I looked at the last 16

years of my life, my interminable struggles on the fringe of the lesbian community, put on sensible shoes, and headed for the fray. This bitch was back.

I joined them in 1993, after Nancy and three transsexual friends had again attempted to attend the festival. And security again had asked them to leave, maintaining that radical separatists were threatening violence, and that their safety on the land could not be guaranteed. When S/M women stepped forward to insure their safety, security asserted the producer's "womyn-born womyn only" policy and insisted the transsexuals leave. The four women did, but we refused to pack up and go home. Instead we set up camp directly across from the main gate and lobbied our case with anyone who would listen. Camp Trans was born, and in four days over 200 festgoers stopped by to offer support, food, water, and attend two impromptu workshops.

Camp Trans was about to become a staple of the Michigan festival, with or without official sanction. In June of this year, a fund-raiser was held in New York. For the first time a transsexual event drew mainstream gay organizations, from the Lesbian Avengers to the Gay and Lesbian Alliance Against Defamation, along with mainstream queer activists like Ann Northrop, Minnie Bruce Pratt, and Amber Hollibaugh. If there is such a thing as a queer Weltanschauung, it was definitely moving in our direction.

Over \$5000 was pledged to send a bunch of gendertrash rejects to the Michigan woods. Plans were laid to fly nationally recognized queer activists from around the country, including transgendered author Leslie Feinberg, for 25 workshops between August 10 and 14, when attendance at the festival would peak. Two thousand schedules were printed and distributed as part of our plan to draw as many women as possible to Camp Trans ("for humyn-born humyns").

So now it is Saturday afternoon and our workshops, including the first annual "Mary Daly Memorial Volleyball Game: Surgically-Altered She-Male Scum vs. the World" have drawn over 400 festgoers. One is Hillary Smith, a Lesbian Avenger from Portland, Oregon and she, bless her subversive little heart, has recognized my Transsexual Menace t-shirt. "Didn't I see you at an Avengers' meeting in Manhattan? Why don't you come to the national meeting inside?"

"Sure," I flip back, "why don't you just send me some escorts?"

(continued on next page)

(continued from previous page)

"How many?", she replies, not missing a beat.

We have checked with Festival Security about this, and been told that Boo and Lisa's "womyn-born womyn only" policy stands. But, unlike past years, each of us must interpret it for ourselves. And that is how the six of us, three pre-operative transsexuals, two post-operative, one intersexed individual (with both male and female genitals) happen to be here. I suspect our lives and identities are far more complex than any policy could possibly anticipate. I also suspect our grinning, excited escorts are enjoying this more than pigs in shit.

I love these strong women, but suddenly the idea that we need protection feels surreal and sad. There are sounds of nervous laughter, bad jokes, and a lot of affection going down the 40-person chain. I am wide-eyed; I have wanted to go to Michigan since 1978, and I am seeing it for the first time. Mostly it is just by acres and acres of forest, tents, campsites, and women looking up with reactions as varied as they are: astonishment, confusion, laughter, applause, raised fists, smiles, angry glares, indifference.

After what seems like forever, we head up a short rise to the Avengers' meeting area. This is the first time a mainstream, national lesbian group has supported transsexual women, and the scattered applause, growing to a real ovation as we come into full view, is an incredible rush. I have never seen so many young, hip dykes with good hair and straight teeth in one place and they are all, for gosh sakes, clapping for us.

Afterwards, fearing an angry confrontation for which we will undoubtedly be blamed, there is general consensus that, having done what we came for, we ought to just declare victory and get the hell out of Dodge. I prefer Hillary's suggestion: go to the kitchen area and sit down and eat, just like we're normal people and belong there, which, damn it, we do. We compromise: March back out crossing the packed kitchen area at dinnertime.

Coming around a bend, I see an opening about the size of a football field with, I don't know, 800, 1000, who knows how many women in it. For a moment, it looks like the entire lesbian nation is spread out, eating, carrying food, leading children, or serving dinner. One woman, dressed entirely in studded chains and leather and sporting an enormous black strap-on, is cavorting along our path.

She is going wild as we approach and I stride up, grasping her dildo firmly and ask "Excuse me, can we talk?". I see women all over turning now to stare at us, and, my palms suddenly moist, I breathe sotto voice: "we are going to fucking die".

You think people's mouths only drop open in cartoons or sitcoms, but I assure you their jaws actually do go slack in real life. As we're walking festigomers see us, momentarily freeze, then just as abruptly spring back to life, trying to grok who and what we are. Applause breaks out, the odd raised fist, a few waves, and finally lots and lot of smiles. Almost without exception, these women support our cause. By now we are all beaming as well; I myself am grinning like an idiot at anyone within range. I am suddenly aware, clearly and precisely, that lesbian politics is changing: fundamentally, irrevocably, visibly right before my eyes.

How do I feel? Being transsexual is like a tax: you pay it to get a job, rent an apartment, find a lover, just exist. Phrases like "women-born women only", "biological women only", "genetic women only", "no dogs allowed" or whatever exclusionary formula is in vogue cut deeply. With each hurt I hear anew Alice Walker's admonition never to be the only one in the room, and recall that as a transsexual woman, I am always the only one in the room. But not today. Today I have sisters: protecting me, standing beside me, honoring my presence. Mostly being here feels just like coming home.



Riki Anne Wilchins is a bisexual or lesbian, transgender or transsexual, man or woman living in New York City or Greenwich Village. Her hobbies include Transsexual Menace, the Lesbian Avengers, overthrowing binary economies and attacking any other political structure which oppresses her or just really pisses her off. Riki Anne Wilchins can be reached at : Riki@pipeline.com (E-mail address).

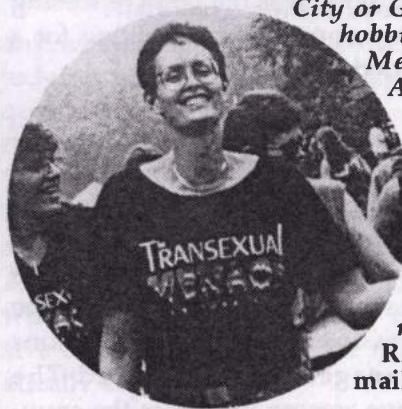


photo of Riki Anne Wilchins at MWMF '94
by Mariette Pathy-Allen

Don't call me mister 'Cause I'm a TS Butch

So
I don't wear dresses or makeup
Well that doesn't make me mister
'Cause I'm a TS Butch

And so what
If I don't have painted nails
High heels or a purse?
That doesn't make me mister either
'Cause I'm a TS Butch

You see
I wear pants, not a skirt
And an ordinary shirt
and that still doesn't make me mister
'Cause I'm a TS Butch

In the morning
When someone calls me on the phone
And I answer
In a deep and tired voice
That doesn't make me
A sir or a mister
'Cause I am what I am
And that's not a man
Simply a Butch
A TS Butch

When I hold my TS femme
Tight at night
Under covers
And kiss her neck, her shoulders

Stroke her hair and her body
This is a TS Butch touching her
This is a TS Butch holding her

And even if I get scared sometimes
Wondering what the fuck am I
Just because I don't do
All those femme things
TS' are supposed to do
Or because
I get depressed sometimes
And question my identity
That still doesn't ever make me mister
'Cause I'm a Butch
'Cause I'm a Butch
A strong TS Butch

Xanthra Phillippa

◆ Xanthra
Phillippa hates
writing self-
descriptive
bios, feeling
that people
have more
important
things to
read than a
list of her
kitchenware.



photo of Xanthra Phillippa with Olga the Rottweiler
by M.S. Ross

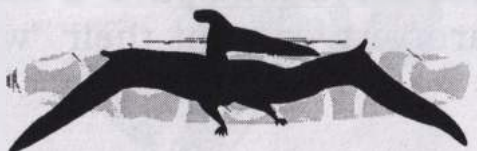
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"Hopefully this zine will cause a lot of us to reexamine our preconceptions about sexuality, gender and politics." — Lynna Landstreet, *Xtra*

Buttons	
	quantity
Stop Violence Against Transsexuals Now!	
Don't touch me: I'm electric TS epileptic	
Don't call me TRANNIE shitface	
Mary's Fight Back	
Make Love not Steak	
Bi Bi Love	
We don't need balls to play	
Drag King	
This Transie's Angry	
Sex Change	
Blatantly BI	
Trans Curious	
100% TransGendered	
Gender-Fuck Me	
I love 'em butch	
Feminists for TransGender Liberation	
[no to] genderphobia	
Just say No to transphobia	
Butchy Femme	
F2M Queer	
TS Butch	
Have a safe GenderFuck	
Trans Dyke	
Trans Fag	
Gender Outlaw	
Gender Queer	
Transsexual Hooker	
The Empire Strikes Back	
Transsexuals get AIDS too	
Transgender Fury	
I love Transsexuals	
TS lives under TS control Now!	
Theory Mutilates Surgery Liberates	
Only a Transsexual could love you	
Employment Equity for Transsexuals	
I have big feet - So what???	
Woman-born Transsexual	
I'd rather be dead than genetic	
Transsexuals for Animal Liberation	
Nobody knows I'm a Transsexual	
Decriminalize Prostitution Now!	
Pissed Off Transsexuals United	
Gender Liberation	
Polysexual	
Poly gendered	
Gender Oriented	
gendertrash	
total number of buttons	
price (buttons are 1/\$2, 3/\$5, 10/\$15 or 25/\$25)	
s/h (\$1 on all button orders under \$10)	
total buttons	

gendertrash

description	quantity	amount
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gendertrash #1 sorry all sold out	n/a	n/a
gendertrash #2 sorry all sold out	n/a	n/a
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"gendertrash is a hand-grenade disguised as a maga-zine... Be warned, those who are easily offended should stay clear; there is little concern here for the sensibilities of the prim and proper. The most refreshing, invigorating periodical to hit the scene in recent memory" — Belinda Doree, *Notes From the Underground*

"A man wanting to be a woman is like

"A Man wanting to be a woman is like a white person wanting to be Black"

WHITE FEMINIST STATEMENT

I have many problems with this ignorant racist statement.

First: It implies that all transsexuals are white, that all transsexuals are MTF and that being a woman is like being Black. But most of all it negates the millions of lives of transsexuals/transgendered peoples of FIRST NATIONS, AFRIKAN and ASIAN descent, who are the world MAJORITY of transsexuals.

An Afrikan/Asian/Native "man wanting to be" an Afrikan/Asian/Native woman is not "like a white person wanting to be black", it is like a "man" of a certain color wanting to be a woman of the same color as "he" already is. GENDER is not like RACE.

Second: If we follow the logic of that statement, a "woman" wanting to be a man is like a Black person wanting to be white. NO. A Black "woman" wanting to be a Black man is not "wanting to be white", she wants to remain Black but affirm her gender.

I also think that this statement (A man wanting to be...) is a diversion created by the white feminist community. By accusing other white folks of "wanting to be Black", they, once again, avoid dealing with their own ferocious racism.

From claiming to have been Black in another life (peuh-leezz!), to stealing from Native spirituality, to desperately wanting to own/adopt/have a child of color, white feminists are very good at their "wanting to be Black" game.

a white person wanting to be Black"

White women cannot relinquish their gender-constructed-monopoly-on-victimhood, they are so oppressed, how can they oppress anyone? Don't get me started on this.

I want to end this piece by saying that transgendered peoples have always existed, sometimes treated as sacred beings (in traditional FIRST NATIONS beliefs) and sometimes treated as witches and burned (in oh-so-civilised Europe). Maybe it is this euro-tradition that white feminists are trying to keep alive today, even though historically they have suffered from the same source as transgendered peoples. Why can't they see transsexuals for the warriors against genderism that they are?

So next time you want to say: "A man wanting to be a woman is like a white person wanting to be Black", ask yourself "**Why would I want to say such obnoxious racist crap for?**" And if you still want to say it I suggest you join the thousands of your sisters already members of Aryan Nation.

Marisa Swangha

photo of Marisa Swangha at Lesbian & Gay
Pride Day in Toronto by M.S. Ross



*Marisa Swangha is a BLACK, GENETIC WOMAN
of AFRIKAN, CHEROKEE and SOUTH-ASIAN descent.*

Genderphobia: Where Separatism joins Patriarchy

by Janis Walworth

(this article first appeared in LesCon, summer 1992. It is reprinted here with permission of the author.)

I used to consider myself something of a separatist—not in an extreme way, but I certainly minimized my contact with men and actively opposed the patriarchal system (as I still do). However, I find I must break ranks with separatists on the issue of transsexuals (used here to mean only postoperative male-to-female transsexuals). Separatists' insistence that transsexuals are men is a denial of reality and reflects ignorance on the subject of transsexualism as well as a failure to get to know many of these people personally.

Interestingly, both separatism and patriarchy rely on the ability to distinguish clearly between the sexes. In fact, the differences are not so clear. In our society, babies are assigned a sex at birth based on a cursory examination of external genitalia, and it is assumed that gonads, chromosomes, and hormones, as well as the later development of secondary sex characteristics, gender identity, sexual orientation, and gender role, will all match this assignment. However, this is a schema imposed on the world by human minds—nature is not so neatly composed.

This becomes evident when we try to obtain objective criteria with which to differentiate transsexual from nontranssexual women. Anatomically, careful observation by a trained observer is necessary to make the distinction, and even that will not distinguish a transsexual from a nontranssexual woman who has had genital surgery as the result of cancer or to correct a birth defect.

Genetically, there are many variations in sex chromosomes. Not all women have XX and not all men have XY. Some people assigned as females at birth who have never questioned their sex have XY chromosomes. Some transsexuals have an XXY pattern or have a certain percentage of their cells with XX.

Hormone levels also do not distinguish between transsexual and nontranssexual women. There is considerable interindividual variation and some overlap between male and female levels. Postmenopausal women and those who have had

their ovaries removed are still women, although their hormone production pattern resembles men's.

Secondary sex characteristics are not a reliable guide to sex. Flat-chested women may have smaller breasts than overweight men; women body builders have more muscle than most men; and the latest thing at Michigan last summer was to let your facial hair grow—an amazing number of women sported beards and moustaches.

Legally, postoperative transsexuals are considered women. All their legal documents, including birth certificate, driver's license, etc., are changed so that from a legal point of view, they are indistinguishable from nontranssexual women.

In terms of gender identity, most transsexuals have felt like females as long as they can remember, just like most nontranssexual women. They react to having a penis just the way I would if I suddenly woke up tomorrow morning with one. As far as social behaviour or gender role, the transsexuals I know are no more or less masculine or feminine than the dykes I know. It is fascinating to me that some members of the lesbian community rejoice in the natural expression of masculine characteristics in nontranssexual women as a form of defiance against patriarchal gender norms, but any trace of masculinity in a transsexual woman is taken as proof that she is "really" a man.

Some lesbians argue that transsexuals have been socialized as males and therefore can never escape behaving in masculine ways. In discussing this with transsexuals, I have found that most of them felt uncomfortable with the male socialization others attempted to impose on them. Some actively rejected it, while others tried to conform to expectations, only to feel like failures. Furthermore, some transsexuals were actually raised as girls from an early age.

Many transsexuals who were trained as adults to behave in masculine ways—being authoritative, decisive, unemotional, uncommunicative, etc.—have consciously rejected that training. Contrary to the paranoid fears some separatists and others have expressed about transsexuals taking leadership positions in the lesbian community, I have seen them time and again step back from positions of power and remove themselves from decision-making bodies.

Some have argued that transsexuals haven't been oppressed as women all their lives and so cannot really understand what it means to be a woman in this society. Certainly there is a wide variation in the amount of oppression nontranssexual women have experienced. Transsexuals have often been treated badly for wanting to be women, and the contrast between the way they are treated before and after assuming a feminine appearance brings sexism into sharp focus. In fact, many of the transsexual women I know are feminists and are actively working for women's rights.

The fact that transsexuals have lived in a male role has allowed them to take advantage of male privilege in school, job opportunities, etc., and this is a point of contention for some nontranssexual lesbians. My view is that most of us have taken advantage of vicarious male privilege at some point in our lives—I went to college on what my father earned as a male. Transsexuals should not be asked to erase their experience in the male role any more than I should be asked not to use my college education. There is no doubt that some of us have had more opportunities than others. The essential question is whether we use that advantage to aggrandize ourselves at the expense of others or whether we use it to improve the status of women who did not have those opportunities.

Finally, transsexual women define themselves as women. We in the lesbian community value highly the right to define ourselves as we see fit and to have that definition respected by others. I think we should extend that same respect to anyone who self-defines as a woman. Whether we argue for inclusion of transsexuals in our groups or for restricting our activities to so-called women-born women, we should acknowledge that transsexual women are women and refrain from the offensive practise of using masculine pronouns to refer to them (which some extremists insist on doing).

On a personal level, I am privileged to know quite a few transsexual women and to count several of them among my good friends. They have enriched my life considerably. Although I hate to make generalizations, most of the transsexual lesbians I know are

intelligent, have a great sense of humour, and possess an intense spirituality. They are more aware of sex and gender issues than most women and can view social inequities with a unique perspective. In their quest for wholeness, they are struggling with the same issues many other lesbians are dealing with—self-esteem, childhood sexual abuse, parental rejection, alienation from mainstream society, sexism, job discrimination, etc. In addition, transsexual women have fought and sacrificed to make their anatomy match their gender identity, a congruence most nontranssexual women take for granted.

Of course, there is as much diversity among transsexuals as there is among any other group, and I don't expect to like every transsexual woman I meet. Most dykes I've talked to, if they are aware of knowing any transsexuals, have based their opinions of transsexuals on just one acquaintance. Just as we deplore the judgement of all lesbians based on the behaviour of the few who are the most outspoken and obvious, we in turn should not judge transsexuals on that basis.

In short, there is little reason, other than our own prejudice and fear, to believe that transsexual women are anything other than women. I, for one, prefer to accept the truth of transsexuals' own experience of themselves above a determination of sex at birth that is based on only a fraction of the characteristics that make up one's sex. Unquestioning acceptance of this rather arbitrary assignment of sex at birth, which is sanctioned by the patriarchal system, endorses the right of the patriarchy to define the truth of our experience for us.

I believe we should include transsexual lesbians in our community, not because there is nowhere else they belong or because there is no reasonable way to distinguish between them and us or because it may be illegal to discriminate against them, but because we owe it to ourselves. We can grow by confronting our internalized genderphobia; we can partake in the fullness of womanhood by embracing all its aspects; and we can help deflate patriarchal power by welcoming the expression of the grey areas of gender.



Janis Walworth is a gender activist and researcher. She has been involved for 4 years in the effort to open the Michigan Womyn's Music Festival to transsexual women. In 1994, she created Full Circle of Women, a yearly conference for woman-identified persons of all body shapes. She is currently earning an MS degree in Counseling.

Janis Walworth at MWMF, 1992. Photo by Irene Walworth

Divers/Cité?

The Rhetoric of Liberalism

The following text was supposed to be given at Divers/Cité, Montréal's lesbian/gay/bisexual/transgender pride march in July 1994. Although I was the ONLY bisexual or transgender invited to speak, the organizers eliminated me from the speakers list, due to "time constraints." It goes without saying that numerous lesbian and gay political speakers addressed the crowd that afternoon (focusing mainly on the elections to be held in the fall). The biggest irony of these events is that this speech addresses precisely the kinds of exclusions enacted by the organizers of Divers/Cité. Despite the liberal rhetoric, Montréal's pride parade is only about lesbians and gay men. Just because people can say the words "bisexual" or "transgender" doesn't mean they understand monosexuality. Maybe if they had a chance to hear this speech, they would.

I've been asked to talk about bisexuals and transgenders. Who are we, and why do we claim our right to speak here today?

There are a lot of myths about bisexuals — that we can't make up our minds, that we're obsessed with sex, that we're really straight, or that we're really gay. The truth is, we organize our erotic lives in a variety of ways. Some of us are monogamous, some of us have multiple partners, some of us sleep mostly with one gender, and some of us have relations with men, women, and transsexuals. Some of us choose not to be sexual with other people. As bisexual activists, we defend all of these choices — because we know what it is to be told your sexuality is not valid, and because we believe that there is no one correct way to live desire. A rejection of compulsory heterosexuality also means questioning the sanctity of monogamy, the valorization of couple culture, the mistaken belief that there are only two sexes and two genders, and the erroneous assumption that people who are not sexually active would be if they could find a partner.

One of the most common myths about bisexuals is that we transmit HIV. A recent issue of a local lesbian magazine is filled with comments from lesbians about how they're not at risk for HIV because they don't sleep with bisexual women. We are tired of this bi-bashing, and we reiterate that safe sex is about what you do, not the label attached to the body you fuck.

As bisexuals, we've learned an important lesson from the lesbian and gay communities — we need not feel ashamed of the persons we choose to love, have sex with, and/or welcome as friends. Ironically, as bisexuals,

we must often reiterate this same lesson to lesbians and gay men when we tell them about our opposite-sexed and trans-sexed partners. Our desire does not respect the artificial borders of language and identity, and we do not fit into your hetero- and homo- boxes. This is not the refusal of choice, fence-sitting, or of being politically uncommitted. This is a challenge to your limited categories of sexuality and gender, and it is something we defend fiercely and celebrate. Passion deserves no apology.

I am also here to talk about transgendered people. The word "transgender" refers to those people who live outside normative sex/gender relations — transsexuals, drag queens, passing women, hermaphrodites, the intersexed. Those of us who dare to reject compulsory sex/gender relations are faced with life and death issues, of pain and struggle to live our bodies as we choose. While lesbians and gay men fight for insurance benefits and tax-breaks, transgendered men and women live in a world with no guarantee of basic human rights. We lose our children, our jobs, our homes, and sometimes our lives. Transsexuals in prison are incarcerated according to their "original," biological sex — which means assault, rape, and often, the transmission of HIV.

Transgenders are also ignored by the police. When the body of Marcia Johnson surfaced in the Hudson River, the New York police said that she'd killed herself, even though witnesses report that she had been harassed by a group of people at the precise spot her body surfaced. When Grayce Baxter disappeared in December of 1992, the Toronto police waited two months before beginning their investigation. And when Tammy Ross was found hung in her apartment here in Montréal, the morning after she'd been working the streets, the SPCUM said that she'd killed herself. If this is the first time you've heard these names and these stories, think about that for a moment. Transsexual sex trade workers are too far removed from the suburban middle class, too marginalized to warrant media coverage, activist demonstrations, or commemorative ceremonies.

Transsexuals, like lesbians and gay men, are also harassed by the cops — just ask the girls on the corner of St. Laurent and Ste. Catherine. Since August 1993, obscenity legislation — the so-called "kiddie porn law" — is being used against sex trade workers, especially those who are young. If you think that this doesn't affect you, because you're over 18, or you're not a sex trade worker, think again. Until prostitution is decriminalized, until youth can explore desire to its fullest, you do not have

the freedom to do what you will with your body.

Transgenders and sexual minorities share a common history. Pre-Stonewall public spaces were seized by sexual and gender outlaws — drag queens, lesbians, stone butches, gays, and sex trade workers. Remember today that Stonewall happened when a passing woman — a woman who dressed and lived as a man — resisted arrest, when she was supported by Puerto Rican drag queens and transsexuals. Do not rewrite this history to claim that white gay men helped a lesbian, and do not trivialize it with the statement that these gender outlaws were upset because of Judy Garland's recent death. These people fought back because, like most poor people, they were tired of being treated like shit, and they had nothing else to lose.

While sexual and gender outlaws share a common past, times have changed. Here in Montréal, lesbian bars routinely eject male-to-female transsexuals, even when these individuals live as women and identify as lesbians. Gay male bars refuse entry to women, drag queens, transsexuals, and men in lipstick. Gay men are particularly fond of calling themselves "straight-acting." Since straight men don't fuck other men, this phrase can only mean that these individuals consider themselves "masculine," "real" men. Which makes one wonder how much respect these gay men have for nellie faggots, transsexuals, or for that matter, women.

We as transgendered people ask the lesbian and gay communities the following questions: Why have you forgotten our common history? Why are you, like your straight counterparts, so uptight about gender? Are you so desperate for civil rights that you will sell out the very people who, historically, faced the most police violence and harassment? And although some of you here today can say the mantra of "lesbian, gay, bisexual, and transgender," what have you done for transsexual liberation?

In 1973, homosexuality was removed from the list of psychiatric disorders, a move which was hailed as a significant victory for the modern lesbian and gay movement. We need to celebrate these moments, but we must also think about their repercussions. In 1980, transsexuality entered the same list of psychiatric disorders from which homosexuality was removed. Currently psychiatrists decide who is a "real" transsexual and who is not. If you are a male-to-female transsexual who loves other women, or a female-to-male who loves men, you must lie about your desire, and pretend to be heterosexual. This issue affects lesbians and gay men, you see, because psychiatrists only sanction transsexual men and women who are heterosexual. The battle with psychiatry is not over.

As bisexuals and transgenders, we have a great deal to teach the lesbian and gay communities — about alternate ways to organize our erotic lives, about honouring sex trade workers, about living our bodies as we choose. We struggle for a world with a thousand million sexualities and genders — an infinite combination of bodies and desires. There are no easy answers, and if it appears to be politically useful, we respond with the statement that our lives expose the limitations of those lines. Do not mistake

fluidity for fickleness - we fuck gender and sexuality because they're already fucked.

All of this means that as bisexuals and transgenders, we don't just want to be included in some willy-nilly liberal rhetoric of "diversité," "a queer family," or "children of the rainbow." We do not just offer new or different names to call oneself. We pose a fundamental challenge to the ways in which gender and sexuality are organized in this society. Just as lesbians and gay men refuse the narrow options of compulsory heterosexuality, we refuse to be trapped by a hetero/homo, man/woman split.

Bisexual and transgender activists demand more than having our names tacked onto the end of the phrase "lesbian and gay." We are tired of being stuck at the end, and we are more tired of people saying these words in a meaningless way. We do not accept the liberal argument that we must fight for lesbian and gay rights now, and that, maybe one day in the future, other sexual and gender minorities will have their turn. We want it all, and we will settle for nothing less. This is not a utopian dream, this is a committed activist programme. In a world where transsexuals who are HIV-positive are denied sex-reassignment surgery, in a world with no useful AIDS education for bisexuals, and in a world where gender outlaws face the threat of physical assault daily, I for one cannot mobilize my energies to fight for same-sex RRSPs. Some of us non-heterosexuals face issues more pressing than the accumulation of capital; do not be fooled into thinking that the ballot box and the legal transfer of property equal "freedom."

So as we celebrate together here today, let us realize that the issue is not lesbians and gay men deciding to let bisexuals and transgenders into "their" communities. The deeper issue is whether or not lesbians and gay men are willing to learn from the lives and experiences of bisexuals and transgenders. Because we insist on including all kinds of sexual and gender minorities, because we publicly defend sex work, and because we do not limit our struggle to securing insurance benefits and tax breaks for middle class couples, we politicize the middle ground of lesbian and gay activism. That is our contribution to contemporary sexual and gender politics, and it is that courage, determination, and resistance that we should honour, affirm, and celebrate today.

— merci—



♦ *Ki Namaste is not a man, is not monosexual, and is getting very tired of contemporary sexual politics.*

photo of Ki Namaste by Brenda

For those of you who can't remember back to the last installment (because it's been so long ago), Turquoise Sky & Swordfish have just had a BIG argument and now our story starts.

Turquoise is walking towards the door, without saying a thing. Her anger shows on her face. Swordfish is equally silent, not even looking in her direction.

Meanwhile, at the very same time, across town, No More Strange Names, Bruce & Kathy enter Our Place. Lee Phelps is headlining. They get a table in the balcony, at the front, on the left side. No More order juice, Kathy a beer and Bruce, as usual, coffee. No more is talking about the latest movie, she & her lover have just seen & Bruce is about to reply when the MC comes out & announces Lee Phelps. There is a pause & then she comes out. She is wearing black pants, a white shirt, a black blazer and not much makeup.

Lee << Hi, everyone. I'm Lee Phelps. Yes, I know, what kind of a boring name is that - Lee? Why couldn't you pick a normal name like Serena Sunlight or Radiance Extravaganza - these are normal names. For transsexuals. But not Lee. [Pause] I know it's weird but people really do look at me strangely when I tell them my name. You know, that *you-can't-really-be-a-transsexual-not-with-a-name-like-that* look. So now I say something like I'm sorry, but in the support group I went to, all the really normal TS names like Elegancia dell'Ivory were all gone & this was all that was left, so that's what I was stuck with.

Actually I really like my name, Lee. It's sweet, it's nice, it's calm, it's beautiful. It's a name in which I can hear a million angels singing *Oh most beautiful Lee*. And I reply *It's me, beautiful me*. So how could I not have a beautiful name like that?

Now here's something else to think about when you're searching for that perfect name: [echoed voice] have you ever noticed how many genetic women have names that sound like something out of *Star Trek* or *Lost in Space*? Okay first lesson in passing - those of you who have decided that passing is not politically cor-

rect, please shut your ears & fasten your seatbelts 'cause we're going to crash - all or almost all genetic women have names like Jill, Barb, Pat, Bev, Sally, Susan & so on. Leaving out Moonunit Zappa, not one have names like Galaxia Tremendia, Palatia Dementia Powderpuff or Cassandra de Tupperware. So if you really want to pass, forget those names that sound like your great aunt's tea set & check out something nice & simple. Unless you really have to have a name that weighs the same as the amount of makeup you use.

Back outside the TS cultural centre. Turquoise has just stepped outside, slamming the door shut. She walks down the steps and onto the street, heading toward Jarvis. There is nobody on the street, only parked cars - not a very exciting evening. Turquoise keeps walking with angry steps, talking to herself.

Our Place. Okay here's one we all know. You send away for that SRS package they promised (can you imagine them on those Home Shopping Networks - operators are standing by & if you order before midnight tonight,... [laughter]) & you're looking through all these pictures & booklets in a package affectionately known as the SRS kit, where they tell you things like *this surgeon does such a good job it would fool a gynecologist* & all you can think about is *Where's The Clit?* or *How Come There's No Clit?* (Big pause) And you can't find a single picture, not a single word about the clit.

And you're thinking *what's going on here - don't they know basic female anatomy, you know like right on top of the lips, there's supposed to be the clitoris?* And it's not there. And this is supposed to fool a gynecologist? Give me a break. This wouldn't fool my Aunt Mildred. [Big laughter]

And this starts you thinking *okay what else have they left out 'cause I'm not paying \$15,000 for a big surprise*. It isn't like there's an SRS repair company down the street [laughter]. And if there was, they'd probably want two psychiatrists' letter, a note from your mom, your teacher and so on just to make an appointment.

Getting back to TV, how about this for an idea? Forget about the problems around the standards of care, the DSM-IV, the real life tests, what lipstick will really go with your spiffy dinner plates & all those truly important issues & concerns. How about doing it like this? To get your surgery, or anything else, you have to go on a specially designed TV game show. Okay, for the car, the house, that free trip to Europe, plus all the surgery you've ever dreamed of, in 25 words or less, what is gender? Let's ask Ms Clock, how much time does she have? Alright, you have one minute to answer, starting now. Time is ticking. [pause] And of course if you're wrong - Aww, I'm sorry, that's not the right answer. The correct answer is... However don't worry because no one goes away a loser because everybody gets a home version. Thanks for being a wonderful guest & maybe we'll see you again on This Is Your SRS. [pause again] What do you think? Wouldn't that be better? Of course it would.

So now let's talk about Janice Raymond. I know what you're thinking oh please not another bad-old-feminist-theory-&-theoretician joke. Hands up everyone who was actually thinking that. Uh huh, I thought so. Okay I know this is supposed to be comedy, not nightmare city, but it's not my fault. Really. Look [she pulls out a long sheet of paper]. See, right here, in my contract. Must do at least one bad-old-feminist-theory-&-theoretician joke. So don't jump on me & let's just get it over with as soon as possible.

Okay, so how many of you have read that horrible old chestnut *The Transsexual Empire*? Yes that's right - the book that made Anti-Transsexualism a household phrase.

Here's my absolute favourite part. How we're not really women because we swear too much. Okay all you genetic women, watch out, the Swearing Police are here with their meters; over 50 swear words or phrases per minute & you lose your genetic status. But here's the best part, the part I really love; this whole idea comes from a **male**, yes **male** doctor. Perfect for a Radical Lesbian-Feminist document, right? Didn't anyone else notice this apparent problem? And it's right at the beginning where you can't miss it either. I mean swearing too much, goddamn, shit, piss, fuck - whoops, better watch out or I'll be spotted as one of those [dun da dun dun] **Transsexual Imposters**.

Or how about this - after calling us *male-constructed-females* & all kinds of other nasty things for over 300 pages, she says well, yes *transsexuals* have suffered too. Well thank you oh so much Ms Raymond, that makes us feel oh so happy. And may we offer you a big *fuck-you-very-much* to you, too?

Of course there's her famous one: Her Solution for Transsexualism - (low echoed voice) we'll mandate them out of existence. Mandate them? What does that mean? And what about that out of existence - that has a really ominous & forever feel to it. Sort of like the way the terms *electric chair* and *lethal injection* do. How many of you would feel safer jumping off the CN tower without a parachute?

Okay we're almost done. Let's look at Janice's survey. How many of you think that the 14 transsexual women used in her book were selected at random or because they had certain attributes: like emerald green eye shadow going right up over their foreheads, five foot eyelashes dripping with mascara or seventeen inch high heels? (laughter)

Turquoise on the street. A small black car turns the corner, behind her, moving slowly forward. There are two passengers. The car moves up slowly behind & to the left of Turquoise, who is still too angry to notice. The car moves slowly forward until it is almost beside her.

Our Place. Okay now that I've got that out of my system, let's talk about political action. Ready? Okay here we go. We've all seen how some other groups handle their political problems and I think that we can learn from them, by avoiding their mistakes. So here's my suggestions: next time we have to deal with anti-transsexual genetics trying to curtail our rights, we kidnap the Pope or at least a couple of high ranking bishops or right wing heads of state, bad politicians & cover them in really bad makeup & short skirts, so they look like the worst drag queens of all time & make videos of them & broadcast them all over the world & say we won't stop until we get what we want. Or threaten to kidnap their kids & turn them into *Transsexuals Just Like Us*. And we can use our sisters who belong to the TS Women Football Leagues to kind of drive home

(continued on next page)

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the point. You can bet that we'll get what we want immediately & their objections will vanish, in minutes, not years or decades. So we won't have to spend hours in our meeting rooms, whining about *The Way Things Are*. I think it's worth a try at least.

So, anyways, I have a question - in these days of destroying all the labels - who isn't transgendered in some way? Transgendered no longer just means transsexuals, transgenderists, transvestites, drag queens & drag kings, straight crossdressers & genderfuck & people like that - now it seems to mean practically anyone. I'm just waiting for the moment when someone like Preston Manning can claim that he's a member of the Transgendered Community. What do we have to do - issue identity cards like *this card entitles the holder to all the benefits & privileges of the Gender Community & to claim membership in said Community for one year*? What's going on here? Doesn't anyone else think this is just a little crazy, strange, bizarre or just totally fucked up? Does any man wearing an earring get to claim transgendered status? C'mon let's get real here. This is just getting a little too much.

Speaking about labels - how about the incredible proliferation of everybody's favourite pronoun *trans*? Have you noticed? Like someone can be *trans-phobic*, *trans-positive* or *trans-Incredibly-negative*? Why stop there? How about *trans-indecisive* or *trans-wishy-washy* or *trans-uncertain*? Or *trans-mostly-undetermined* or *trans-unsure-exactly-what-is-going-on*. Then there's *trans-incredulous-&-shocked*. And *trans-inclusive* & *trans-exclusive*? And why stop there? Why not *trans* - on other words? The sky's the limit. We could have *trans-schools*, *trans-cars* & *trans-buses* & *trans-trains*, even *trans-cities* & *trans-towns* or even *trans-countries*. Of course it would give right-wing crazies something else to attack, claiming that it was just another form of political correctness or *trans-correctness*, as they would no doubt put it. But we wouldn't let them stop us - we'd have *trans-shopping malls* & *trans-department stores*. We wouldn't go shopping - we'd go *trans-shopping* & *trans-buying* on our *Trans-credit cards* (or *transie* cards, as we'd probably call them) in our *trans-worlds*. We wouldn't have pets; we'd have Timmy the *Trans-Hamster*,

Gigi the *Trans-Rat* & Sammy the *Trans-Guinea Pig*, not to mention Bobbi the *trans-parrot*. [molotov is actually visibly laughing at this point.] We'd spend our *trans-times* in our *trans-houses*, in our *trans-backyards* & possibly even in our *trans-pools*. And maybe we'll watch our *trans-TV shows*. The *trans*-possibilities are *trans-endless*. And I think with that, I'm going to say good night. So good *trans-night*.>>

Let's see what's happening with *Turquoise*. The passenger opens the window. *Turquoise* keeps going. The passenger says something unintelligible.

<<What the fuck do you want?>> screams *Turquoise* <<Just fuck off & leave me alone.>>

The car stops. The passenger reaches behind and gets something out of the back seat. The car starts, slowly aiming toward *Turquoise*. *Turquoise* keeps walking toward Jarvis...

Next installment: *Nightmare on Maitland Part Two*

♦ CaiRa has been writing *TSe TSe Terrorism* for what seems almost an eternity now. She hates pictures of herself, which is why there isn't one here.

Toronto based PASAN (Prisoners with HIV/AIDS Support Action Network) has recently "recognized the need to develop an understanding of the specific issues facing transsexual and transgendered prisoners (both around the prison situation in general and HIV/AIDS in particular) and eventually write an appendix to the PASAN Brief to address these issues."

So far, they have been in contact with Laura Masters of TransEqual who sent them a document entitled "The imprisoned transgenderist." The 12 page document offers some good insights about the social circumstances that lead TS/TG's to end up in (male) jail and the lack of consideration and brutality they are forced to endure once there.

PASAN also contacted Wayne Travers of SOS (Street Outreach Services) who is known for his work with TS/TG youth.

Here's a condensed version (excerpted from the minutes of PASAN's general meeting) of the presentation he did for them, May 6 1994:

Most of SOS's TS/TG clients who get arrested are charged with minor offenses (possession, communicating) and therefore end up with minor time. However, some of their clients have done or are doing federal time. It is Wayne's experience that TS/TG prisoners receive different levels of treatment depending on the level of incarceration they're facing (ie. county, provincial, federal). Often the first reaction of TS/TG's when put in provincial prison is to hide their identities for fear of persecution. They then only "come out" gradually to see how the guards and the other prisoners will react. In the federal system, TS/TG prisoners are often locked in a separate range - but it's often the same range in which sexual offenders are placed. Guards often view all TS/TG prisoners as prostitutes and expect them to sexually service the men on the range, which the guards like because they see it as keeping the population quiet.

TS/TG prisoners have a variety of specific needs which are often denied within the prison (ie. access to hormones, women's clothing, make-up and counselling of their choice). Wayne knew of only two TS/TG prisoners who have access to hormones, and both those times access came only after lengthy battles.

Wayne has experienced many barriers stopping TS/TG prisoners being released into halfway houses. Even if eligible for release, halfway houses often refuse to take TS/TG's because of their identity. Halfway houses often view TS/TG's as disruptive influences. Even if admitted to a halfway house, TS/TG's are usually the first to be removed if there is a problem in the house. Wayne's experience is that if there is trouble in the house, the TS/TG is viewed as the "cause" of the problem whether or not that individual is [the] one actually being disruptive.

In terms of HIV/AIDS, Wayne's experience is that his clients tend to hide their status. A major reason for this is that there are no doctors who will agree to do surgery on TS/TG's if they are positive. Because of this many TS/TG's either won't test at all or won't disclose. If they have had the surgery, post-operative transsexuals are at increased risk of contracting HIV because [their]vaginas don't lubricate naturally so there is an increased risk of tearing of the skin. Wayne's experience is that a very high percentage of his TS/TG clients are positive (maybe as high as 70-75%)."

As a result of this information coming to light, PASAN has decided to set up a working group to write a draft appendix to the PASAN Brief. The working group will get in touch with TS/TG prisoners to get their input. If you have any information to give them, PASAN can be reached at:

PASAN, 517 College Street, Suite 327,
Toronto, Ontario, M5G 4A2

phone: (416) 920-9567

fax: (416) 928-2185

toll-free (in Ontario) 1-800-263-9534

PASAN accepts collect calls from prisoners.



gendertrash

Canadian Directory of organizations, resources & services for the gender community

Symbols

NS

non-TS/TG/TV
specific group

P

non-TS/TG/TV
specific group with
written policy
prohibiting
discrimination on the
basis of gender
identity



information about the
group has been
recently
confirmed by us

The following was compiled to give as large a listing of Canadian resources as possible. Some of the groups/organizations listed are not specifically for TS/TG/TV persons, but may still offer valuable services since they are known to be familiar with members of the gender communities.

The inclusion of any organization here, does not necessarily stand as a stamp of approval by gendertrash. We believe that it is each individual's responsibility to decide for her/himself what is or isn't in her or his best interests. However, your comments about the quality, both positive & negative, of the services that you received from any of the providing groups would be appreciated & will be kept on file.

If you want your group or any group that you know of, to be listed here, please contact us at genderpress.

Alberta

Calgary

Illusions Social Club (☑)

☑ **Illusions**, 6802 Ogden Rd. SE, Calgary, Alta, T2C 1B4

☎ (403) 486-9661

contact: **Barbie**

→ TS/TG/TV/SO support group, meeting twice a month in Calgary & once a month in Edmonton
see Publications

Edmonton

Crossroads

☎ (403) 474-7421

contact: **Maureen Reid**

→ provides various services for sex workers in general (AIDS education, safe house, pimp prevention, legal help, etc.) They have a big TS /TG clientele.

B.C.

Kimberley

Canadian Organization of Professional Electrologists (COPE)
(NS/☑)

☑ **COPE**, 410 Aspen Rd., Kimberley, BC, V1A 3B5

☎ (800) 665-COPE

fax: (604) 427-2573

→ COPE provides a registry of electrologists in Canada who subscribe to their high level code of professional and ethical conduct as well as standards of hygiene and sterilization.

Vancouver

Cornbury Society(☑)

☑ **Cornbury Society**, Box 3745, Vancouver, BC, V6B 3Z1

→ Non-profit support group for heterosexual cross-dressers & their families.

Foundation for the Advancement of Trans-Gendered People's Equality (FATE)(☑)

☑ **FATE**, 1-1727 William St, Vancouver, BC, V5L 2R5

☎ (604) 254-9591

contact: **Jamie Lee**

→ Promotes the well-being of transgendered individuals as well as public education & awareness. Provides advocacy for people on welfare. Registered as a non-profit organization.

see Publications

Gender Dysphoria Clinic (NS/☑)

- ☑ **Gender Dysphoria Clinic** c/o Vancouver General Hospital, 715 West 12th Ave, Vancouver, BC, V5Z 1M9

☎ (604) 875-4100

- Full gender identity clinic with several groups/meetings, including Explorers, FTM's, etc. Child psychiatrist for TS parents. Drop-in & other services available.

High Risk Project (☑)

- ☑ **High Risk Project**, c/o Zenith Foundation, Box 46, 8415 Granville St, Vancouver, BC, V6P 4Z9

☎ (604) 879-2426

- contact: Sandy Laframboise
→ The High Risk Project serves TS/TQ/TV people who are HIV+ or at risk of getting infected. It operates a drop-in out of the Vancouver Native Health Centre (449 East Hastings Street) Mon-Wed(1-4:30pm) & provides free hot meals on Tues night to TS/TQ/TV street prostitutes at 223 Main Street. As well, the High Risk Project provides an opportunity for socialization. Because it is entirely run by volunteers & is unfunded, donations are welcome. They are tax refundable & must be made out to: DEYAS/Zenith Foundation "High Risk".

Zenith Foundation (☑)

- ☑ **Zenith Foundation**, Box 46, 8415 Granville St, Vancouver, BC V6P 4Z9
→ Charitable non-profit foundation, whose objectives are to work toward improving the security & circumstances of people with gender dysphoria. Both FTM & MTF are welcome. Operates several committees, including housing & the high risk project. First contact by writing.

see Publications

White Rock

Transsexual Support Group

- ☑ c/o Dr Angela Wensley, 14905 32nd Avenue, White Rock, BC., V4P 1A4

☎ (604) 536-2053

- Inclusive rather than exclusive support group for transsexuals and their families.

Manitoba Winnipeg

Prairie Rose Gender Club

- ☑ **Prairie Rose Gender Club**, PO Box 45091, Regent Postal Outlet, Winnipeg, Manitoba, R2C 5C7

- Club provides support, social activities & education. Write for info.

Village Clinic

- ☑ **Village Clinic**, 668 Corydon Ave., Winnipeg, Manitoba, R3M 0X7
→ General health & STD clinic. TS/TQ's welcome.

Nova Scotia Halifax

Stepping Stone

- ☑ **Stepping Stone**, 2224 Maitland St., Halifax, N.S., B3K 2Z9

☎ (902) 420-0103

- User-directed street outreach programme for sex workers including transgendered youth.

Ontario Cambridge

Society for the Second Self (Tri-Ess Society)

- ☑ **Tri-Ess Society**, PO Box 28002, Cambridge, Ont, N3H 5N4

- nature unconfirmed at this time

Ottawa

Gender Mosaic (☑)

- ☑ **Gender Mosaic**, PO Box 7421, Vanier (Ottawa), Ont., K1L 8E4

☎ (613) 749-5203

- Social, support & info. group for TS/TQ/TV people.

see Publications

FACT - Ottawa

- ☑ **FACT**, Box 9155, Ottawa, Ont., K1G 3T9

☎ (613) 238-1717 (between 7-10pm)

- TS support group

Mississauga

Monarch Social Club

- ☑ **Monarch Social Club**, PO Box 386, Stn A, Mississauga, Ont., L5A 3A1

☎ (416) 949-6602

- Social, support & info. group for TS/TQ/TV people.

St Catharines

TransEqual (☑)

- ☑ **TransEqual**, 165 Ontario St. #609, St. Catharines, Ontario, L2R 5K4

☎ (905) 688-0276

contact: Laura Masters

- TransEqual "hopes to ensure that each transsexual & transgenderist has appropriate legal recourse available to them... when their equal access to society is withheld". TransEqual is a TS/TQ - rights advocacy group.

Toronto

Education Against Homophobia (NS/☑)

- ☑ **Education Against Homophobia**, c/o John Campey (trustee), Toronto Board, 155 College St, Tor, Ont., M5T 1P6

☎ (416) 516-4948

fax: (416) 397-3114

attn: Marlene Ziobrowski, EAH, c/o John Campey's office

contact: Marlene Ziobrowski

- The group is composed of parents, teachers, trustees & students to try & deal with the issues & concerns of lesbian, gay, bi & transgendered students. The group exists primarily for lesbian, gay & bi students, but have included transgendered students in their mandate.

Canadian Crossdressers' Club (☑)

- ☑ **Canadian Crossdressers' Club**, 161 Gerrard St. E, Tor, Ont., M5A 2E4

☎ (416) 921-6112

- Provides a safe atmosphere for CD's & DQ's to dress up & meet others with similar interests/lifestyles.

see Publications

Gender Identity Clinic (NS/☑)

- ☑ **Gender Identity Clinic**, c/o Clarke Institute of Psychiatry, 250 College St, Tor, Ont. M5T 1R8

☎ (416) 979-2221 ext 2221

- To get an SRS reimbursed by OHIP, you must go through the Gender Identity's two year program & be approved by them for surgery. They also have a Wed afternoon support group for people in the program.

Hassle Free Clinic (NS/☑)

- ☑ **Hassle Free Clinic**, 556 Church St, 2nd floor, Tor, Ont., M4Y 2E3

☎ (416) 922-0603 (M)

(416) 922-0566 (W)

- **Hassle Free** is a STD clinic, which provides anonymous HIV/AIDS testing & counselling (by appointment only). TS' are welcome at either clinic.

Women's Clinic - M,W,F (10-3), T & Th (4-8).

(continued - next page)

STD drop-in (no appointment necessary) - T & Th (4-6). Appointments required at all other times.
Men's Clinic - M & W (4-9), T & Th (10-3), F (4-7), S (10-2). No appointment necessary except for HIV/AIDS testing.

Human Sexuality Program (NS/☑)

- ☑ **Human Sexuality Program**, c/o Student Support Services, Toronto Board of Education, 155 College St, Tor, Ont., M5T 1P6
- ☎ (416) 397-3755 (ask for the Human Sexuality Program)

contact: Tony Gambini

- This is primarily a counselling service for lesbian, gay & bisexual students, but they have included transgender students in their mandate. They have a support group for lesbian, gay, bi & transgender students (LQBST) who are experiencing personal difficulties, etc.

Maggie's Prostitutes' Resource Centre & Safe Sex Project of Toronto (P/☑)

- ☑ **Maggie's**, box 1143, Stn F, Tor, Ont., M4Y 2T8
- ☎ (416) 964-0150
- A resource centre run by & for sex trade workers, providing condoms, legal info, AIDS info, referrals, etc. Drop-in (M-W, 12-6pm) & office at 298 Gerrard St E., 2nd floor.

ReproMed Ltd. (NS/☑)

- ☑ **ReproMed Ltd.**, 2333, Suite 209, Tor, Ont. M6R 3A6
- ☎ (416) 537-6895
- fax:** (416) 537-4301
- ReproMed Ltd. is a medically-oriented lab serving those who desire to have some measure of assurance against possible loss of their reproductive capabilities. They specialize in the cryopreservation of human spermatozoa for future clinical application and the providing of cryopreserved donor semen specimens to physicians

(for artificial insemination).

Sex Workers Alliance of Toronto (SWAT) (NS/☑)

- ☑ **SWAT**, box 1143, Stn F, Tor, Ont., M4Y 2T8
- ☎ (416) 964-0150
- A political action group working for the rights of all sex workers.

Sexual Assault Care Centre (NS/☑)

- ☑ **Sexual Assault Care Centre**, 76 Grenville St, Tor, Ont., M5S 1B2
- add** (same as above - in Women's College Hospital)
- ☎ (416) 323-6040
- The Sexual Assault Care Clinic provides services for the sexually assaulted.

Street Outreach Services (SOS) (NS/☑)

- ☑ **SOS**, 622 Yonge St, 2nd floor, Tor., Ont., M4Y 1Z8
- ☎ (416) 926-0744
- fax:** (416) 926-9552
- contact:** Wayne Travers
- **SOS** is an agency that assists youth, (16-24) involved in prostitution, to make informed choices in their lives, whatever their goals might be. They deal with TS/TQ youth on a regular basis. Drop-in (M-F 10-6). Legal, medical, welfare & AIDS counselling available.

The 519 (P/☑)

- ☑ 519 Community Centre, 519 Church St, Tor, Ont. M4Y 2C9
- ☎ (416) 392-6874
- All purpose resource centre for mostly lesbian/gay groups. Has other resources like free legal clinic, queer bashing hotline, etc which can be useful. People who work there are somewhat aware of problems that transgendered persons may face.

Toronto Rape Crisis Centre, now known as Multicultural Women Against Rape (NS/☑)

- ☑ **Multicultural Women Against Rape**, Box 1143, Stn F, Tor, Ont., M4Y 2T8

- ☎ (416) 597-8808 - this line may be picked up by their answering service, especially at nights
- TDD:** (416) 597-1214
- business:** (416) 597-1171
- fax:** (416) 597-9648

- **Multicultural Women Against Rape** is a collective of non-transsexual women, providing support for victims of sexual assault (including TS/TQ persons). They also run **Take Back the Night** & have no problems with TS', who identify as women, attending.

Transition Support (☑)

- ☑ **Transition Support**, c/o 519 Community Centre, 519 Church St, Tor, Ont. M4Y 2C9
- ☎ (416) 392-6874 (messages can be left only if necessary)
- Support group open to all members of the gender communities.

women's counselling referral & education centre (WCREC) (☑)

- ☑ **WCREC**, 525 Bloor St. W., Tor., Ont., M5S 1Y4
- ☎ (416) 534-7501
- **WCREC** has an extensive listing of feminist-oriented therapists. They try to match each client with the appropriate therapist. They also have a crisis line and seem to be receptive to TS women.

Québec

Montréal

Association Des Opérées - és en Chirurgie Esthétique (ADOCE) (NS/☑)

- ☑ **ADOCE**, CP 230, 5135 Jean-Talon est, Mtl, Qué., H1S 2Z2
- ☎ (514) 327-8148
- contact:** Rachel Boutin
- cosmetic surgery info. & doc. centre. ADOCE provides extensive info on all types of cosmetic surgery. They also provide info on surgeons (both good & bad) in Québec.

membership — \$35/year

Association Québécoise des Travailleuses - eurs du Sexe (AQTS) (NS/☑)

- ☑ **AQTS**, CP 5028, Succ. C, Mtl, Qué., H2X 3M2
- ☎ (514) 527-5320
- contact:** Claire Thiboutôt
- **AQTS** is a support group for sex workers as well as a political organization of sex workers & sex worker rights advocates dedicated to the decriminalization & deregulation of prostitution & other types of sex work.

Centre d'Action Communautaire auprès des Toxicomanes Utilisateurs de Seringues (CACTUS) (NS/☑)

- ☑ **CACTUS**, 1209 Ste-Dominique, Mtl, Qué., H2X 2W4
- ☎ (514) 954-8869
- **CACTUS** is a needle exchange, condom distribution and AIDS information centre. A group of specially trained male & female nurses are on hand to offer support, references & first aid. Situated in the red-light area, downtown Montréal. Open from 9:15PM to 4AM.

Human Sexuality Clinic (☑)

- ☑ **Human Sexuality Clinic**, c/o Montréal General Hospital, 1547 Ave. des Pins ouest, Mtl, Qué., H3Q 1B3
- ☎ (514) 934-8013
- fax:** (514) 934-8204
- The Human Sexuality Clinic operates a gender identity clinic & offers various services including therapy, hormones & SRS referrals.

Fondation Nationale du Transsexualisme (☑)

- ☑ **Fondation Nationale du Transsexualisme**, PO Box 613, Stn C, Mtl, Qué., H2L 4L5
- ☎ (514) 526-5892
- fax:** (514) 526-1060
- contact:** Delphée Martin

- The foundation exists to help anyone, experiencing gender dysphoria or dealing with transsexuality, to go through his/her transition in harmony with his/her values, beliefs & customs.

**Dr Yvon Ménard,
Chirurgie Plastique et
Reconstructive (☑)**

- ☑ **Dr Ménard**, 1003 Boul. St-Joseph est, Mtl, Qué., H2J 1L2

☎ (514) 288-2097

fax: (514) 288-3547

- Dr Ménard offers a wide range of plastic & reconstructive surgeries, including SRS for both FTM & MTF patients.

**Projet d'Intervention
Après des Mineures -
eurs Prostituées - és
(PIMP) (NS/☑)**

- ☑ **PIAMP**, CP 5028, Succ. C, Mtl, Qué., H2X 3M2

☎ (514) 527-1267

- **PIAMP** is a team of street outreach workers, doing advocacy work for street youth. They also run a drop-in, in downtown Montréal.

**TRANS-PORS (Post
Operation Residence
Services) (☑)**

- ☑ **TRANS-PORS**, 2006 Sherbrooke est, Mtl, Qué., H2K 1B9

☎ (514) 526-5892

- Community service created by Dr Ménard & the

Fondation Nationale du Transsexualisme to provide room & board, with special care & support for people (both FTM & MTF) coming to Montréal for SRS or any other type of adjusting surgery.

Québec

Dr Denys Chabot (☑)

- ☑ **Clinique Dr Denys Chabot**, 1281 Place de Mérici, Québec, Qué., G1S 3H8

☎ (418) 682-8810

- Dr Chabot is a cosmetic & plastic surgeon, offering several types of surgeries including MTF SRS. He is considering doing FTM SRS at a later date. He has been on medical leave for at least a year, but should

return to work in the fall of '94.

**Être Femme; Québec
Transsexual
Association Inc (☑)**

- ☑ **Être Femme**, 84 Boul. des Alliés, Québec, Qué., G1L 1Y2

☎ (418) 529-1152

contact: Mme Viviane Bélanger

- Support group for FTM & MTF transsexuals. Provides referrals for therapy, hormones, etc. Works in close collaboration with the Centre Hospitalier de l'Université Laval. They also work with a local detoxification centre (Domaine de l'Hétrière) for people with addictive & compulsive behaviours.

TransEqual Goes Online

You never know who you will meet in cyberspace! Now you can network electronically with TransEqual, and lots of transgendered people from all over the world.

Patrick Riley, system operator of the Writer's Resource Group BBS, in St. Catharines, Ontario, has just set up a "Friends of TransEqual" conference, and is also carrying a number of international FidoNet Echo-Mail conferences that are germane to Gender Orientation and Sexual Orientation issues. The BBS also has areas for a wide range of other topics, and has a private message area for one-on-one e-mail.

The *Friends of TransEqual* area is a special conference that cannot be read by the BBS's general callers. This special area is intended to facilitate a round-house discussion of the social, legal, ethical, and moral issues surrounding Canada's transgender community. It will also be used for a series of special projects, including discussions of TransEqual's activities, and "talks" with invited guests.

The Writer's Resource Group is at 1-905-685-1016, and can accommodate modems from 1200 to 14,400 baud. Access to the special areas is free with your paid membership in the Writer's Resource Group BBS. The membership fee is \$25.00 per year (cheap at twice the price) and you will be responsible for your own long distance bill. To save money call at night and use packet-mail with an offline reader.

When you log on the first time, you must complete a new user sign up. Enter your CD-name when it asks for your alias. This way nobody can connect your real name with the name you use in the message areas. When it asks who referred you, you say "Laura Masters", and then leave a "Comment to the Sysop" requesting access to the transgender areas. Everything should be on-line for you the next day, and all you will need to do is select the areas you want to read, from the "Combined Messages" area.

If you need help getting started, call me on the TransEqual hotline (1-905-688-0276) and I'll happily do what what I can.

Laura Masters

Boy's Own The FTM Newsletter

Boy's Own is published quarterly by the FTM Network, BM Network, London, UK, WC1N 3XX. Write for subscription information. Provides a forum for FTM's to discuss issues of concern.

The Channel

The Channel is a newsletter published by ETVC, PO Box 426486, San Francisco, CA, USA, 94142. (510) 549-2665. If no answer, call (510) 849-4112, Telzey. Membership is \$20(US)/year, which includes 1 year subscription. Available only to members, helping professionals & through club exchanges.

Chrysalis Quarterly

Chrysalis Quarterly is published 4 times a year by the American Educational Gender Information Service (AEGIS), PO Box 33724, Decatur, GA, USA 30033-0724. (404) 987-8312. Subscription rates: \$36(US)/year - within the US; \$46(US)/year - outside the US. Publication dedicated to in-depth exploration of gender issues & designed for both consumers & caregivers.

City Lights

City Lights is a newsletter published by the Metropolitan Gender Network, 561 Hudson St., Box 45, New York City, NY, USA, 10014. (718) 461-9050. Write for subscription information.

Cross-Talk The Gender Community's News & Information Monthly

Cross-Talk is published monthly. PO Box 944, Woodland Hills, CA, USA, 91365. (818) 907-3053, (818) 347-4190 (fax). e-mail: kymmer@xconn.com. Subscription rates: \$54(US)/1 year - US, \$96(US)/2 years - US. Non-US subscribers add \$12(US)/year. Contains many articles of interest to the CD/TV/TQ/TS communities.

Cross Port

Cross Port is a newsletter published monthly by Cross Port, PO Box 54657, Cincinnati, OH, USA 45254-0657. (513) 474-9557 (Shelbi). Subscription rates: \$8(US)/year.

The Crystal Chronicle

The Crystal Chronicle is a newsletter published monthly by the Crystal Club, PO Box 287, Reynoldsburg OH, USA, 43068-0287. (614) 224-1165. Subscription rates: \$8(US)/year.

Damaged Goods

Damaged Goods is published by Nygel Westly Daggers, 584 Castro St. #251, San Francisco, CA, USA 94114-2500. Each issue costs \$3(US). Alternative transgender zine.

Destiny

Destiny is published quarterly by FATE, 1-1727 William St, Vancouver, BC, V5L 2R5. Destiny is free, but donations & postage are welcome.

Devil Woman

Devil Woman is a newsletter published by the Diablo Valley Girls, (DVQ), PO Box 272885, Concord, CA, USA, 94527-2885. (510) 849-4112. Membership fees are \$10(US)/year, includes subscription.

Available only to members, helping professionals & through club exchanges.

Dragazine

Dragazine is published two times a year and can be reached at: Dragazine, PO Box 691664, West Hollywood, CA, USA, 90069. Single issues are \$5^{us}(US) & two issues \$10^{us}(US).

Dragazine is designed to appeal to those that enjoy the art of crossdressing either as the audience or the Drag Queen that's teaching your children 1st grade.

DQ International

DQ International is published quarterly by Canadian CDC. Canadian CDC, 161 Gerrard St. East, Toronto, Ont., Canada, M5A 2E4. (416) 921-6112. \$20(Can)/issue includes tax & postage.

Gender Quest

Gender Quest is a newsletter published bi-monthly by Phoenix Transgender Support, Phoenix, PO Box 18332, Asheville, NC, USA, 28814. (704) 259-9428. Subscription rates: \$7(US)/year.

Girlfriend!

Girlfriend! is available for \$4(US)/issue. Send money to Box 191781, San Francisco, CA, USA 94119.

Girlfriend! is a drag zine. The **Girlfriend!** calendar also available for \$7(US).

In Your Face!

The Journal of Record of Transsexual & Transgender Activism

In Your Face's mission statement is to cover all actions by transpeople and friends around the country. It is published 2 times a year. Free. Contact Lynn Walker & Riki Anne Wilchins, 274 W. 11 St. - #4R, NYC, NY, USA, 10014. (212) 645-1753.

IXE

IXE is a newsletter published monthly by **IXE** (Iota Chi Sigma). **IXE**, PO Box 20710, Indianapolis, IN, USA, 46220. Membership is \$23(US)/year, which includes 1 year subscription. Back issues are \$2(US)/issue. Checks should be payable to "cash" or "bearer".

Journal of Gender Studies

The **Journal of Gender Studies** is published twice a year by the Human Outreach and Achievement Institute, 405 Western Ave., Suite 345, South Portland, ME, USA 04106. Subscription rates: \$16(US)/year.

This is the official publication of the Institute.

Lipstick and Lace

Lipstick and Lace is a newsletter published by Girl's Night Out. Write for subscription information to GNO c/o Barbara Fortune, POB 350369, Brooklyn, NY, USA, 11235-0007. (201) 794-1665, ext 202.

New Men And Women of Minnesota

New Men and Women of Minnesota is a newsletter published quarterly by the New Men and Women of Minnesota, PO Box 6432, Minneapolis, MN, USA, 55406-0432. Membership fees are \$25(US)/year which includes 1 year subscription.

Notes From the Underground

Notes From the Underground is published bi-monthly by Gender Mosaic. PO Box 7421, Vanier, Ontario, K1L 8E4. (613) 749-5203. Subscription rates: \$15(Cdn)/year.

Contains various articles relevant to the gender communities.

PPOC Girl Talk

PPOC Girl Talk is a newsletter published monthly by the Powder Puffs of California (PPOC), PO Box 1088, Yorba Linda, CA, USA, 92686. (714) 779-9013 weekdays, 9 to 9 pm (pacific time) & leave message. Subscription rates: \$30/year for non-members.

Reflected Images

Reflected Images is a newsletter published quarterly by Reflections, PO Box 4002, East Dedham, MA, USA, 02026. \$4(US)/issue. (617) 323-6082.

The Southern Belle

The Southern Belle is a newsletter published monthly by Sigma Epsilon, Tri-Ess, PO Box 272, Roswell, GA, USA, 30077. They don't sell their newsletter, but are willing to trade it with other newsletters.

Tennessee Vals

Tennessee Vals is a newsletter published monthly by Tennessee Vals, PO Box 92335, Nashville, TN, USA, 37209. (615) 664-6883 voice mail. Membership

\$25(US)/year includes 1 year subscription.

TNT

Transsexual - News - Telegraph

TNT, 584 Castro St., Suite 288, San Francisco, CA USA, 94114-2588. (415) 703-7161. Subscription rates: \$15(US)/4 issues within the US & \$20(US)/4 issues within Canada. All checks payable to Anne Ogborn.

Political publication that aims to cover the many issues affecting TS/TQ persons (besides shopping and makeup), while promoting transsexual pride.

TOPS

Newsletter for Transsexual Sex Industry Workers

TOPS is published quarterly by the Ongoing Network - Transsexual Outreach Project (ON TOP). All correspondence should be addressed to ON TOP, PO Box 11-412 Manners St., Wellington, NZ, phone 64-9-3666-106. Write for subscription rates.

Provides a forum for transsexual sex trade workers to communicate with each other about their various issues & concerns.

The Transgenderist

The Transgenderist is a newsletter published monthly by the Transgenderist's Independence Club (TGIC), PO Box 13604, Albany, NY, USA, 12212-3604. Membership is \$40(US)/year which includes 1 year subscription.

TransSisters

The Journal of Transsexual Feminism

TransSisters is published quarterly by Skyclad Publishing Co., 4004 Troost Avenue, Kansas City, Missouri, USA, 64110. (816) 753-7816 - phone & fax (call first to set up fax). e-mail: davinaanne@aol.com. Subscription rates: \$18(US)/4 issues within US, Canada & Mexico; \$19(US)/4 issues outside those countries. Back issues available for \$6(US) within Canada, US & Mexico; \$625 outside those countries. All checks payable to Davina Anne Gabriel.

Provides a forum dealing with issues of transsexuality from a feminist perspective & exists to promote dialogue, understanding, co-operation & reconciliation between the feminist & transsexual communities.

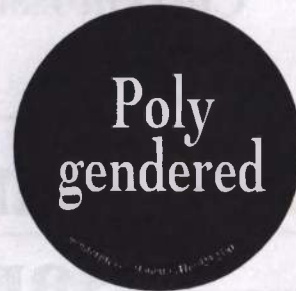
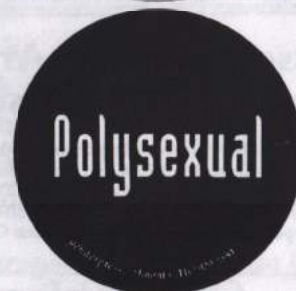
The TV\TS Tapestry Journal

Tapestry is published quarterly by the IFGE. Box 367, Wayland, MA, USA 01778. (617) 899-2212 (617) 899-5703 (fax). Individual copies: \$12(US).

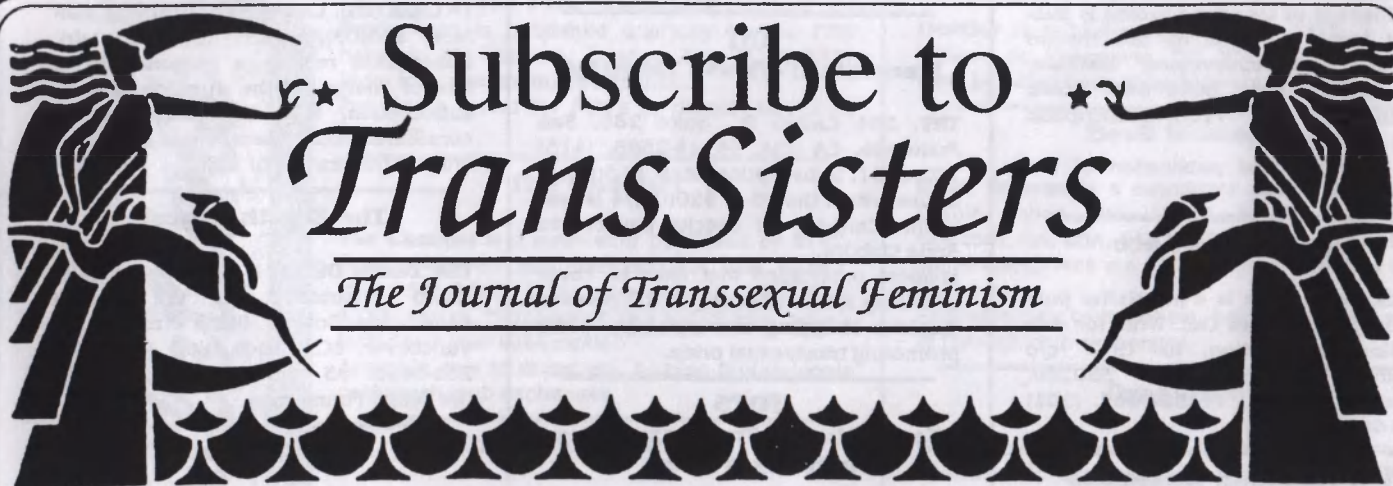
Subscription rates: \$40(US)/1 year - regular subscription (US), \$55(US)/1year - 1st Class (US), Canadian & overseas (surface) \$65(US)/1 year - overseas (air). Subscribers receive a personal listing free of charge for the duration of their subscription. Regular subscribers are considered voting members of IFGE. Primary publication of IFGE.

The Zenith Digest

The Zenith Digest is a newsletter published quarterly by the Zenith Foundation, Box 46, 8415 Granville St., Vancouver, BC, Canada, V6P 4Z9 (604) 261-1695. \$3 (Cdn)/issue, payable to the Zenith Foundation.



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The Journal of Transsexual Feminism

Issue # 7

Winter 1995



**TRANSSEXUAL WOMYN AT THE 1994
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"TransSisters gets more interesting, more literate and more articulate with every issue. I can see it maturing before my eyes, and it's a wonderful feeling to know that such a publication is possible." -- Sandy Stone, author of "The Empire Strikes Back: A Posttranssexual Manifesto"

"Some of the most hostile and damaging criticisms of transsexualism...have come from the feminist community, and TransSisters confronts these issues head-on. Because Davina positions the magazine in the breach of the cannon, it has potential to cause great change. TransSisters ... [is] ... on the leading edge of the politics of transsexualism." -- Dallas Denny, Chrysalis Quarterly

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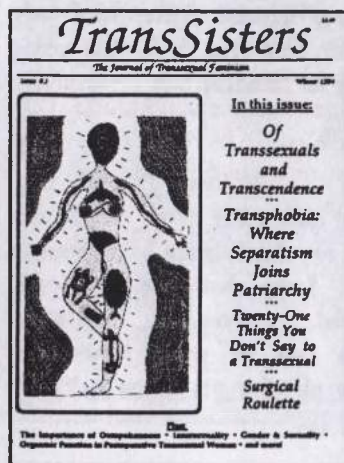
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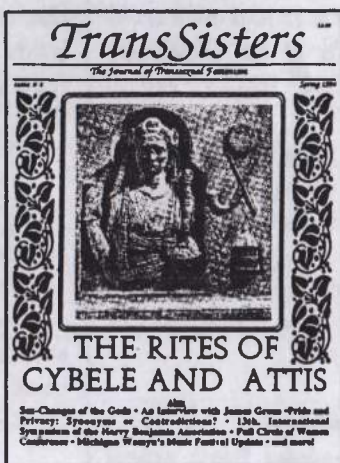
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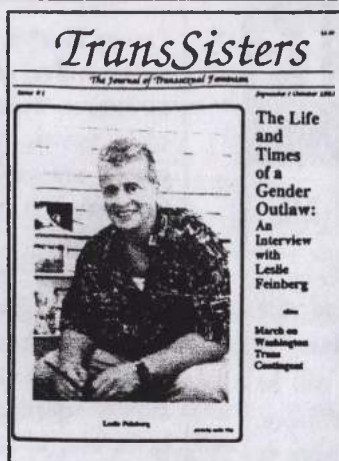
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Bi-Curious

Post-op TS woman, single, french speaking, socially active, good natured, early forties, curvaceous. Recently found myself attracted to women. Would like to practise my english and explore my bisexuality with transsexual or genetic women. - *Québec City # 170*

Exploring Mind

Sincerely sadistic masochist (and a real sweetheart besides). Actually just an actively exploring and curious mind trapped in the body of a statuesque, ice-blue-eyed & make-up-fluent girl-type guy(?) with firm, ripe bosoms. I'm all of it and none of it - if you're similar or can in any way relate, let's talk, okay? - *Toronto # 210*

Femme Seeks Butch

Desperately wants strong short-haired, no dress, no makeup, no purse, no high heels, good looking butch type, pre/non/post-op TS woman for great hugs, play fighting & outdoor fun. I'm a bright & cute 20ish TS femme - *Toronto # 150*

French Man

Straight, but open-minded French genetic man, late 30's, attractive, business type, seeks good-looking & intelligent MTF TS for ongoing relationship. Discretion & respect a must. - *Toronto # 230*

Gender Oriented Genetic

I am a gender-oriented genetic man who is drawn to TS's. Also am a bit of a cross-dresser. I would like to find a cute, smart TS who seeks a lover/friend/or relationship. I have many cultural interests from A to Z (abnormal psychology to art to avant garde novels). My favourite author is Jack Kérouac, father of the beat generation and son of French Canadians - pacifist, Zen seeker, jazz disciple, etc. - *Pennsylvania area # 100*

Gender Outlaw

Gender outlaw into zines alternative music, cats and 90210. Seeks funky TS/TG/TV/DQ who doesn't shop from Tapestry (and also can't afford to) for dancing, demos, researching TG history, hanging out & ? Way bilingual, way bisexual too. - *Montréal # 160*

In Search of a FTM

Genetic woman, french, 25, red-head, mature & insightful, seeks sensitive, politically aware, intelligent, sexy FTM with a sense of humour, who likes children, for friendship and more... - *Montréal # 120*

Party Girl

French crazy smoking, drinking, wild partying genetic girl wants to meet TS/TG girls with a brain for friendship, watching TV, eating junk & nights out. - *Toronto # 270*

Sexy Femme TS

Beautiful model-type transsexual, 25, tall, slim, sexy, feminine figure, long curly brown hair, blue eyes. Seeks cute young (18+) guy for friendship plus ? - *Toronto # 190*

TS Angel

Young but mature MTF Angel. Very beautiful, soft, sweet and sincere, but strong and assertive. Seeks unattached, intelligent, pro-feminist, non-smoker, vegetarian, attractive man for stable relationship, based on affection not garter belts... - *Toronto # 130*

TS Lesbian Wanted

Non-transsexual lesbian, trans-curious, presently living in Montréal but planning to move to another planet soon. Would like to correspond with and/or meet a soft-core feminist transsexual lesbian. Must be open-minded, love kids and travelling. - *Montréal # 110*

TS Man Wanted

Would like to meet a very masculine, confident, passable FTM for friendship and/or more. I'm a very feminine attractive 25 year old TS woman. Must be caring and open minded. - *Toronto # 150*

TS Woman Wanted

40 years old TS woman would like another intelligent, mature, political, vegetarian, non-smoker, non-drinking, quiet TS woman, 30-40, for friendship. Operative status unimportant. No makeup sessions nor lingerie parade, please.- *Toronto # 160*

Le Babillard

- HIV/AIDS SURVEY: Ki Namaste from Montréal, is co-ordinating a survey designed to assess the impact of HIV/AIDS on TS's, TV's, DQ's and other gender outlaws living in Canada. The information gathered will be used to develop AIDS education programs and social services for TG people in Canada. If you would like to participate in this survey, would like to know the results or any other information, please contact : Ki Namaste, CP 423, Succ. C, Montréal, Québec, H2L 4K3.
- MWMF: Plans are already under way for next year's protest against the Michigan Womyn's Music Festival. For information & greatly needed donations please contact Davina Anne Gabriel, 4004 Troost Ave., Kansas City, Missouri, 64110, USA.
- FULL CIRCLE OF WOMEN, a conference for woman-identified persons of all body shapes. Essex, Massachusetts, March 31- April 2, 1995. Contact: Janis Walworth, PO Box 52, Ashby, MA 01431 USA
- TRANSGENDER PRIDE PROJECT: Leslie Feinberg (author of Stone Butch Blues & Transgender Liberation) is soliciting tax-deductible donations to publish her historical & cross-cultural research on transgender, tentatively titled Transgender: A History of Resistance. Checks should be payable to the Column Foundation, c/o William Sachs, Esq., Suite 830, 7 Penn Plaza, New York, New York 10001, USA. Please clearly mention that this contribution is to be used for the Transgender Pride Project.
- NATIONAL TRANSEXUAL HEALTH CONFERENCE: NTHC will be held in New York City by & for TS/TG people in April, 1995. For further information please contact Monica Pedone (212/213-6335), Lynn Walker (718/836-6215), Riki Anne Wilchins (212/645-1753) or Barbara Warren c/o Lesbian & Gay Community Center (212/620-7310).
- ICTLEP: the International Conference on Transgender Law & Employment Policy, Inc., is holding its 4th annual conference June 14-18, 1995, in Houston. They are also looking for donations. For further information, please contact them at 5707 Firenza St., Huston, Texas, 77035-5515, (713) 723-8368, (713) 723-1800 (fax)

IN YOUR FACE!

The Journal of Record of Transexual & Transgender Activism

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